A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 10 Yunus

PodQuran - Vol 10



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 10 Yunus

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 10 Yunus of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 10 – Yunus, Verses 1-70

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ١

أَكَانَ لِلنَّاسِ عَجَبًا أَنۡ أَوۡحَيۡنَآ إِلَىٰ رَجُلٖ مِّنۡهُمۡ أَنۡ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ
ٱلَّذِينَ ءَامَنُوٓاْ أَنَّ لَهُمۡ قَدَمَ صِدۡقٍ عِندَ رَبِّهِمۡۗ قَالَ ٱلۡكَٰفِرُونَ إِنَّ
هَٰذَا لَسَٰحِرٞ مُّبِينٌ ٢

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ
عَلَى ٱلۡعَرۡشِۖ يُدَبِّرُ ٱلۡأَمۡرَۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمۡ فَٱعۡبُدُوهُۚ أَفَلَا تَذَكَّرُونَ ٣

إِلَيۡهِ مَرۡجِعُكُمۡ جَمِيعٗاۖ وَعۡدَ ٱللَّهِ حَقًّاۚ إِنَّهُۥ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ
لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ بِٱلۡقِسۡطِۚ وَٱلَّذِينَ كَفَرُواْ
لَهُمۡ شَرَابٞ مِّنۡ حَمِيمٖ وَعَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡفُرُونَ ٤

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ
لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ
يُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

إِنَّ فِى ٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا
وَٱلَّذِينَ هُمْ عَنْ ءَايَـٰتِنَا غَـٰفِلُونَ ﴿٧﴾

أُو۟لَـٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ يَهْدِيهِمْ رَبُّهُم
بِإِيمَـٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَـٰرُ فِى جَنَّـٰتِ ٱلنَّعِيمِ ﴿٩﴾

دَعْوَىٰهُمْ فِيهَا سُبْحَـٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَـٰمٌ ۚ وَءَاخِرُ
دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٠﴾

۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ
لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَـٰنِهِمْ
يَعْمَهُونَ ﴿١١﴾

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا
فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥۚ
كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ١٢

وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ۙ وَجَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ
ٱلْمُجْرِمِينَ ١٣

ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ
تَعْمَلُونَ ١٤

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ
لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُۚ قُلْ مَا يَكُونُ لِىٓ أَنْ
أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّۖ إِنِّىٓ أَخَافُ
إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ١٥

قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦۖ فَقَدْ
لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓۚ أَفَلَا تَعْقِلُونَ ١٦

فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ
إِنَّهُۥ لَا يُفۡلِحُ ٱلۡمُجۡرِمُونَ ١٧

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ
وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا
لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا
يُشۡرِكُونَ ١٨

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةٗ وَٰحِدَةٗ فَٱخۡتَلَفُواْۚ وَلَوۡلَا
كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡ فِيمَا فِيهِ
يَخۡتَلِفُونَ ١٩

وَيَقُولُونَ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۖ فَقُلۡ إِنَّمَا ٱلۡغَيۡبُ لِلَّهِ
فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ٢٠

وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ مِّنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُمۡ إِذَا لَهُم مَّكۡرٞ فِيٓ ءَايَاتِنَاۚ
قُلِ ٱللَّهُ أَسۡرَعُ مَكۡرًاۚ إِنَّ رُسُلَنَا يَكۡتُبُونَ مَا تَمۡكُرُونَ ٢١

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم
بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن
كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ
أَنجَيْتَنَا مِنْ هَـٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّـٰكِرِينَ ﴿٢٢﴾

فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَـٰٓأَيُّهَا ٱلنَّاسُ
إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَـٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَـٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ
ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَـٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا
وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَـٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا
لَيْلًا أَوْ نَهَارًا فَجَعَلْنَـٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ
نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَـٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ
أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٦﴾

وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةِۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌۖ مَّا لَهُم مِّنَ
ٱللَّهِ مِنْ عَاصِمٍۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًاۚ أُوْلَـٰٓئِكَ
أَصْحَـٰبُ ٱلنَّارِۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٧﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ مَكَانَكُمْ أَنتُمْ
وَشُرَكَآؤُكُمْۚ فَزَيَّلْنَا بَيْنَهُمْۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾

فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ
لَغَـٰفِلِينَ ﴿٢٩﴾

هُنَالِكَ تَبْلُواْ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْۚ وَرُدُّوٓاْ إِلَى ٱللَّهِ مَوْلَـٰهُمُ ٱلْحَقِّۖ
وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ ﴿٣٠﴾

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ
وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَۚ
فَسَيَقُولُونَ ٱللَّهُۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَـٰلُۖ فَأَنَّىٰ
تُصْرَفُونَ ﴿٣٢﴾

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓاْ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُاْ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُاْ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن
يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ
كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِمَا يَفْعَلُونَ ﴿٣٦﴾

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى
بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُواْ مَنِ ٱسْتَطَعْتُم مِّن
دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ
مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾

وَمِنۡهُم مَّن يُؤۡمِنُ بِهِۦ وَمِنۡهُم مَّن لَّا يُؤۡمِنُ بِهِۦۚ وَرَبُّكَ أَعۡلَمُ
بِٱلۡمُفۡسِدِينَ ٤٠

وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمۡ عَمَلُكُمۡۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعۡمَلُ
وَأَنَا۠ بَرِيٓءٞ مِّمَّا تَعۡمَلُونَ ٤١

وَمِنۡهُم مَّن يَسۡتَمِعُونَ إِلَيۡكَۚ أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ وَلَوۡ كَانُواْ لَا
يَعۡقِلُونَ ٤٢

وَمِنۡهُم مَّن يَنظُرُ إِلَيۡكَۚ أَفَأَنتَ تَهۡدِي ٱلۡعُمۡيَ وَلَوۡ كَانُواْ لَا
يُبۡصِرُونَ ٤٣

إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡـٔٗا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمۡ
يَظۡلِمُونَ ٤٤

وَيَوۡمَ يَحۡشُرُهُمۡ كَأَن لَّمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيۡنَهُمۡۚ قَدۡ
خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ وَمَا كَانُواْ مُهۡتَدِينَ ٤٥

وَإِمَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ فَإِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ ٱللَّهُ شَهِيدٌ
عَلَىٰ مَا يَفۡعَلُونَ ٤٦

وَلِكُلِّ أُمَّةٖ رَّسُولٞۖ فَإِذَا جَآءَ رَسُولُهُمۡ قُضِيَ بَيۡنَهُم بِٱلۡقِسۡطِ
وَهُمۡ لَا يُظۡلَمُونَ ٤٧

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٤٨

قُل لَّآ أَمۡلِكُ لِنَفۡسِي ضَرّٗا وَلَا نَفۡعًا إِلَّا مَا شَآءَ ٱللَّهُۗ لِكُلِّ أُمَّةٍ أَجَلٌۚ إِذَا جَآءَ
أَجَلُهُمۡ فَلَا يَسۡتَـٔۡخِرُونَ سَاعَةٗۖ وَلَا يَسۡتَقۡدِمُونَ ٤٩

قُلۡ أَرَءَيۡتُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُهُۥ بَيَٰتًا أَوۡ نَهَارٗا مَّاذَا يَسۡتَعۡجِلُ مِنۡهُ
ٱلۡمُجۡرِمُونَ ٥٠

أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓۚ ءَآلۡـَٰٔنَ وَقَدۡ كُنتُم بِهِۦ تَسۡتَعۡجِلُونَ ٥١

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلۡخُلۡدِ هَلۡ تُجۡزَوۡنَ إِلَّا بِمَا
كُنتُمۡ تَكۡسِبُونَ ٥٢

۞ وَيَسۡتَنۢبِـُٔونَكَ أَحَقٌّ هُوَۖ قُلۡ إِي وَرَبِّيٓ إِنَّهُۥ لَحَقّٞۖ وَمَآ أَنتُم
بِمُعۡجِزِينَ ٥٣

وَلَوۡ أَنَّ لِكُلِّ نَفۡسٖ ظَلَمَتۡ مَا فِي ٱلۡأَرۡضِ لَٱفۡتَدَتۡ بِهِۦۗ وَأَسَرُّواْ
ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلۡعَذَابَۖ وَقُضِيَ بَيۡنَهُم بِٱلۡقِسۡطِۚ وَهُمۡ لَا
يُظۡلَمُونَ ٥٤

أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ أَلَآ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٥٥

هُوَ يُحۡيِۦ وَيُمِيتُ وَإِلَيۡهِ تُرۡجَعُونَ ٥٦

يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَتۡكُم مَّوۡعِظَةٞ مِّن رَّبِّكُمۡ وَشِفَآءٞ لِّمَا فِي
ٱلصُّدُورِ وَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ٥٧

قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا
يَجۡمَعُونَ ٥٨

قُلۡ أَرَءَيۡتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزۡقٖ فَجَعَلۡتُم مِّنۡهُ حَرَامٗا
وَحَلَٰلٗا قُلۡ ءَآللَّهُ أَذِنَ لَكُمۡۖ أَمۡ عَلَى ٱللَّهِ تَفۡتَرُونَ ٥٩

وَمَا ظَنُّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّ ٱللَّهَ
لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَشۡكُرُونَ ٦٠

وَمَا تَكُونُ فِي شَأۡنٖ وَمَا تَتۡلُواْ مِنۡهُ مِن قُرۡءَانٖ وَلَا تَعۡمَلُونَ مِنۡ عَمَلٍ إِلَّا
كُنَّا عَلَيۡكُمۡ شُهُودًا إِذۡ تُفِيضُونَ فِيهِۚ وَمَا يَعۡزُبُ عَن رَّبِّكَ مِن
مِّثۡقَالِ ذَرَّةٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصۡغَرَ مِن ذَٰلِكَ وَلَآ أَكۡبَرَ
إِلَّا فِي كِتَٰبٖ مُّبِينٍ ﴿٦١﴾

أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٢﴾

ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ﴿٦٣﴾

لَهُمُ ٱلۡبُشۡرَىٰ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۚ لَا تَبۡدِيلَ
لِكَلِمَٰتِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٦٤﴾

وَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ هُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ﴿٦٥﴾

أَلَآ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِۗ وَمَا يَتَّبِعُ
ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَۚ إِن يَتَّبِعُونَ
إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿٦٦﴾

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ
مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ٦٧

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ
أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٦٨

قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ٦٩

مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ
ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ٧٠

“Alif, Lam, Ra. These are the verses of the wise Book.

Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician."

Indeed, your Lord is Allah , who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter

[of His creation]. There is no intercessor except after His permission. That is Allah , your Lord, so worship Him. Then will you not remember?

To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny.

It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know

Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah

Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs

For those their refuge will be the Fire because of what they used to earn.

Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure

Their call therein will be, "Exalted are You, O Allah ," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah , Lord of the worlds!"

And if Allah was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them. But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly

And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove]

an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing

And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people

Then We made you successors in the land after them so that We may observe how you will do.

And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him

And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.

And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah [to administer], so wait; indeed, I am with you among those who wait."

And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, " Allah is swifter in strategy." Indeed, Our messengers record that which you conspire

It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah , sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."

But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

And Allah invites to the Home of Peace and guides whom He wills to a straight path

For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally

But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.

And the Day We will gather them all together - then We will say to those who associated others with Allah , "[Remain in] your place, you and your 'partners.' " Then We will separate them, and their "partners" will say, "You did not used to worship us,

And sufficient is Allah as a witness between us and you that we were of your worship unaware."

There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah , their master, the Truth, and lost from them is whatever they used to invent.

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, " Allah ," so say, "Then will you not fear Him?"

For that is Allah , your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.

Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, " Allah begins creation and then repeats it, so how are you deluded?"

Say, "Are there of your 'partners' any who guides to the truth?" Say, " Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.

And it was not [possible] for this Qur'an to be produced by other than Allah , but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.

Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah , if you should be truthful."

Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters

And if they deny you, then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

And among them are those who listen to you. But can you cause the deaf to hear, although they will not use reason?

And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?

Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.

And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided

And whether We show you some of what We promise them, [O Muhammad], or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing

And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged

And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

Say, "Have you considered: if His punishment should come to you by night or by day - for which [aspect] of it would the criminals be impatient?"

Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] for it impatient

Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

And they ask information of you, "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allah]."

And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged

Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know

He gives life and causes death, and to Him you will be returned

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah ?"

And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful."

And, you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve

Those who believed and were fearing Allah

For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah . That is what is the great attainment.

And let not their speech grieve you. Indeed, honor [due to power] belongs to Allah entirely. He is the Hearing, the Knowing.

Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not [actually] follow [His] "partners." They follow not except assumption, and they are not but falsifying

It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a people who listen.

They have said, " Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know?

Say, "Indeed, those who invent falsehood about Allah will not succeed."

[For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve."

Discussion on Verses 1-70

The exact meaning of the beginning of the first verse is unknown. Chapter 10 Yunus, verse 1:

“Alif, Lam, Ra...”

Nonetheless, it may indicate that the Holy Quran is composed of Arabic letters and words familiar to the Arabs, who were the primary audience of the Holy Quran. This suggests that they had no valid reason to deny the authenticity of the Holy Quran, as they fully understood its miraculous language—words that they were unable to duplicate in meaning, elegance, and practical application, even though they were proficient in the Arabic language and regarded themselves as the most articulate of speakers. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

This may be the reason that the Holy Quran is mentioned next in verse 1. Chapter 10 Yunus, verse 1:

"Alif, Lam, Ra. These are the verses of the wise Book."

Even if a person creates a graceful and rhythmic Arabic sentence, they would still be unable to match its deep insights that explore the essence of human nature, psyche, and disposition. They will not be able to match its ability for clarity, which enables even those lacking formal education to understand and implement its teachings in their lives. Nor will they be able to explain abstract concepts in an easy way so that they can be acted upon by everyone, like the Holy Quran does. As the Holy Quran addresses the essence of human nature, it provides timeless guidance that benefits every individual, community, and era. No verse from the Holy Quran can or will be matched in this respect. This further substantiates its divine origins.

In general, the expressions found within the Holy Quran are unparalleled, and its meanings are articulated with clarity. The words and verses demonstrate extraordinary eloquence, exceeding that of any other text. It is free from contradictions, which are common in all other scriptures and teachings from various religions and lifestyles. The Holy Quran offers a comprehensive account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It commands all that is virtuous and forbids all that is evil, addressing both individual and societal consequences, thereby ensuring that justice, security, and peace are established in every household and community. The Holy Quran avoids

exaggeration, falsehood, or any form of deceit, unlike poetry, stories, and fables. Every verse is beneficial and can be applied practically to one's life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. Unlike other texts, the Holy Quran does not become monotonous upon repeated examination. It presents promises and warnings, supported by undeniable and clear evidence. When the Holy Quran discusses concepts that may seem abstract, such as the practice of patience, it consistently offers straightforward and practical methods for implementation in everyday life. It encourages individuals to fulfil their purpose of creation, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings granted to them in ways that are pleasing to Him, thus ensuring they attain peace of mind and success in both this world and the hereafter. It elucidates and makes the straight path appealing to those who seek peace of mind and true success in both worlds. Regarding the essence of human nature, the guidance provided is both timeless and beneficial for every person, place, and era. When understood and implemented correctly, it acts as a solution for all emotional, financial, and physical difficulties. It presents answers to every problem that an individual or a community might face. One only needs to look at history to observe how societies that accurately adopted the teachings of the Holy Quran enjoyed the advantages of its all-encompassing and everlasting wisdom. Despite the passage of many centuries, not a single letter of the Holy Quran has been modified, as Allah, the Exalted, has promised to protect it. No other text in history possesses this extraordinary characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, spoke about the essential challenges faced by a community and detailed the effective remedies for each. By addressing these core issues, many of the subsequent problems that stem from them would also be resolved. This illustrates how the Holy Quran offers guidance on all the essentials required for individuals and societies to prosper in both this life and the afterlife. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who seek and commit to the truth will derive benefit from it, whereas those who indulge in their own desires and selectively accept parts of it will ultimately encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 10 Yunus, verse 1:

“Alif, Lam, Ra...”

As this chapter of the Holy Quran, like many others, begins with letters whose meaning is unknown to people, it teaches people to approach the Holy Quran with humility by understanding that their knowledge is extremely limited. This attitude will ensure they will benefit from the teachings of the Holy Quran. Whereas, the one who approaches the Holy Quran believing they are knowledgeable will easily challenge it, especially when they fail to understand the wisdom behind its teachings. Just like a good student will show humility to their teacher and thus benefit from them, only the one who shows humility towards the Holy Quran will benefit from its teachings so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 10 Yunus, verse 1:

“Alif, Lam, Ra...”

The fundamental component of knowledge is comprised of letters. Therefore, this verse may also represent the importance of knowledge. It is a duty for all Muslims to acquire and apply both worldly and religious knowledge, as indicated in the Hadith found in Sunan Ibn Majah, number 224. Ignorance inevitably leads to sins and misguidance, as one cannot avoid sins without knowledge, nor can one achieve true guidance without it. It is crucial for individuals to act on their knowledge, since knowledge in

itself is of no worth unless it is put into practice. Just as a map to a destination is useless unless one practically uses it to reach that destination, similarly, knowledge that lacks practical application does not result in success. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

The greatest knowledge granted to mankind is then mentioned in the rest of verse 1. Chapter 10 Yunus, verse 1:

"Alif, Lam, Ra. These are the verses of the wise Book."

Therefore, in order to benefit from the Holy Quran, one must understand and act on its teachings in the light of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Quran is innately wise and grants wisdom to those who act on it. Wisdom teaches a person how to correctly use the knowledge they possess, whether religious or worldly, so that it benefits them and others in both worlds. When one gains wisdom from the Holy Quran, they will correctly use the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their

accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

But as correctly using the blessings one has been granted as outlined in Islamic teachings often contradicts a person's worldly desires, those who prefer to fulfil their worldly desires will reject or ignore Islamic teachings. As a result, they will make up poor excuses in order to justify their rejection of Islam and their animalistic behaviour whereby they use the blessings Allah, the Exalted, has granted them according to their own desires. Chapter 10 Yunus, verse 2:

"Have the people been amazed that We revealed [revelation] to a man from among them…"

One method through which each nation has questioned the authenticity of their Holy Prophet, peace be upon them, is by disputing the notion that he was human rather than an Angelic entity. They asserted that a Holy Prophet, peace be upon them, ought to be a unique being, such as an Angel, rather than being human like the rest of their community. The role of a Holy Prophet, peace be upon them, is specifically designed for humanity, making it illogical to assign beings such as Angels to fulfill this position. The primary purpose of a Holy Prophet, peace be upon them, is to act as a tangible model for individuals on how to manage all facets of life. Unlike humans, Angels do not undergo experiences like fatigue, which would hinder people's ability to emulate an Angelic Prophet potentially offering them a justification before Allah, the Exalted, on the Day of Judgement. Therefore, even if Allah, the Exalted, were to appoint an Angel as a Holy

Prophet, peace be upon them, He would have to present him in human form so that individuals could practically imitate him in every aspect of their lives. Chapter 6 Al An’am, verse 9:

“And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves.”

Thus, why were non-Muslims surprised that a human was chosen to convey messages to others? Likewise, is it not customary to appoint a Holy Prophet, peace be upon them, to lead mankind? If individuals are wandering in misguidance and unaware of the truth, what is genuinely remarkable: that their Creator and Lord would take steps to guide them, or that they would be allowed to continue in their mistakes? Chapter 10 Yunus, verse 2:

“Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind…””

Throughout time Allah, the Exalted, has sent warnings to mankind so that they avoid adopting the wrong path in life. This wrong path involves misusing the blessings Allah, the Exalted, has granted them as it only ever leads to an imbalanced mental and physical state, it causes them to misplace everything and everyone within their life and prevents them from

practically preparing for their accountability on the Day of Judgement. This attitude therefore only ever leads to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. This outcome is clear when one observes the rich and famous and despite their enjoyment of worldly luxuries, how they are plagued with mental health issues and lead miserable lives. The one who recognizes this truth will therefore accept and act on divine teachings so that they obtain a balanced mental and physical state and correctly place everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 10 Yunus, verse 2:

“Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] footing of honor with their Lord"?...”

Consequently, an individual must embrace and act upon Islamic teachings for their own benefit, even if these teachings conflict with their personal desires. They should conduct themselves like a wise patient who accepts and follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a stringent dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who embraces and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge necessary to ensure that a person achieves a harmonious mental and physical state and appropriately positions everything and everyone in their life. The understanding of human mental and physical conditions held by society will never suffice to achieve this result, regardless of the extensive research conducted, as it cannot resolve

every challenge a person may encounter in their life. Their guidance cannot prevent all forms of mental and physical stress, nor can it enable one to accurately arrange everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not comprehend the scientific principles behind the medications prescribed to them and thus place their trust in their doctor without question, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so that they may recognize its beneficial impacts on their lives. He does not require individuals to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted peace of mind and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 10 Yunus, verse 2:

“Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] footing of honor with their Lord"?...”

The non-Muslims in Mecca, proficient in the Arabic language, recognized that the Holy Quran could not have been authored by a mere human. Furthermore, after knowing the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he declared his Prophethood, they knew that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, had no engagement with earlier divine scriptures—a fact acknowledged by both the people of the book and the non-Muslims in Mecca—he would not have had knowledge of the altered or original

teachings contained within these sacred texts. This fact further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims residing in Mecca recognized the validity of Islam; however, they opposed it because of the perceived threat it posed to their worldly ambitions. They feared that the emergence of Islam would jeopardize their social standing and influence. Consequently, they fabricated weak justifications to dismiss Islam, aiming to dissuade others from embracing it. Chapter 10 Yunus, verse 2:

“…[But] the disbelievers say, "Indeed, this is an obvious magician."”

In general, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. The advocacy of Islam is often perceived as a hindrance to their ambitions for wealth and social status. Sectors that are criticized by Islam actively oppose the actualising of Islamic principles and dissuade Muslims from adhering to their faith. This greatly enhances the widespread anti-Islamic sentiments observed on numerous platforms, including social media.

Moreover, individuals who endeavor to follow Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, often face negative reactions from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle marked by unbridled desire. They often focus on specific aspects of Islam, such as the women's dress code, to diminish its attractiveness. Nevertheless, astute individuals can readily discern the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may critique the Islamic dress code for women, they do not subject other essential professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, prompting them to criticize it in any manner possible.

In every circumstance, an individual must unwaveringly commit themselves to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them peace and protect them from the negative influences of others. Opting to defy Allah, the Exalted, to please others will ultimately lead to a forfeiture of inner tranquility, as this choice will prompt them to misuse the blessings He has bestowed upon them. As a result, they will find themselves in a condition of mental and physical turmoil, they will disrupt harmony of everything and everyone in their lives, leaving them ill-prepared for their accountability on the Day of Judgement. This will result in

stress, difficulties, and trouble in both worlds, irrespective of any material luxuries they may possess.

To maintain a steadfast attitude, one must endeavor to cultivate a strong faith. A solid faith is crucial for remaining committed to obeying Allah, the Exalted, in all situations, whether during times of prosperity or hardship. This deep faith is nurtured by understanding and implementing the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. In contrast, those lacking knowledge of Islamic principles will have a weak faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can cloud their perception that surrendering their desires in favor of following the commands of Allah, the Exalted, is the route to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves appropriately utilizing the blessings they have received, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the proper prioritization of all facets of their lives.

In fact, obtaining strong faith through learning and acting on Islamic teachings so that one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted is indicated in the next verse. Chapter 10 Yunus, verse 3:

“Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not pay heed?”

Islam instructs humanity that the sole entity they are required to obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. Chapter 10 Yunus, verse 3:

“Indeed, your Lord is Allah…”

In truth, the entity that individuals choose to obey and base their lives upon is what they ultimately worship. Human beings are inherently designed to worship and obey something. This 'something' may encompass other individuals, social media platforms, fashion trends, cultural norms, or even their personal desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A person's worship is determined by whom or what they choose to obey and follow. Consequently, Muslims are required to support their verbal affirmation of faith in Islam with actions that demonstrate sincere obedience to Allah, the Exalted, in all circumstances above all else. This entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct themselves in this manner will receive peace of mind and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to obey and worship other entities will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their responsibilities on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 10 Yunus, verse 3:

“*Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]…”*

Upon observing the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is but One who has created and continues to sustain the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as

the Earth would be uninhabitable if the Sun were even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. If the days were extended, individuals would experience fatigue due to the prolonged hours. Conversely, if the nights were lengthened, there would be insufficient time for individuals to earn a living and pursue other valuable endeavors, such as acquiring knowledge. Should the nights be shorter, individuals would not have adequate time to rest, which is essential for achieving optimal health. Alterations in the duration of days and nights would also impact agricultural production, adversely affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would result in conflicting desires, ultimately leading to disorder within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

When one examines the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and subsequently condenses to form acidic rain that falls upon the mountains. These mountains neutralize the acidic rain, making it usable for both humans and animals. Any alterations to this flawlessly balanced system would result in catastrophic consequences for life on Earth. The salt present in the sea prevents the decomposition of dead marine creatures from polluting the ocean. Should the ocean become contaminated, it would render sea life impossible, and the resulting impurities would also affect terrestrial life. The water in the oceans and seas has been designed in such a manner that marine life can flourish within it while large vessels can navigate its surface. If the water's composition were to change even slightly, it would create an imbalance, allowing either marine life to thrive or ships to sail, but not both simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect equilibrium is vital for sustaining life on Earth.

Evolution represents a type of mutation, which is inherently flawed. However, upon observing the myriad of species, one can see that they have been created in a perfectly balanced manner, enabling them to thrive in their respective environments. Take, for instance, the camel, which has been specifically designed to endure extreme temperatures and to survive

for extended periods without water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been engineered in an exceptionally effective manner, ensuring that any impurities present in its body are completely segregated from the milk it generates. Any contamination of the two would render the milk unfit for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is assigned a distinct life span that prevents any one species from dominating others. For instance, flies possess a notably brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population would become unbalanced, potentially overwhelming all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring. This characteristic contributes to the moderation of their populations. Such a phenomenon cannot be merely coincidental, nor can it be adequately explained by the process of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. Historically, wind was vital for maritime navigation, which remains the primary means of transporting goods globally to this day. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for the creation, which cannot thrive without it. A well-balanced wind system is evident on Earth; an absence of winds would result in disorder for creation, while an excess of winds would similarly cause chaos. Likewise, rainfall is also meticulously balanced; insufficient rain can lead to droughts and famine, whereas excessive rain can result in widespread flooding. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This impeccably balanced system cannot be a product of chance and distinctly reveals the influence of the Creator. Anyone who contemplates these impeccably balanced systems cannot rationally refute the presence of a singular Creator who possesses authority over all matters. Chapter 10 Yunus, verse 3:

“Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]…”

A person who attends to certain aspects of another individual's provision, such as their housing, deserves to be shown appreciation. Consequently, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for individuals to express their gratitude towards Him. Gratitude that stems from one's intention entails performing actions solely to please Allah, the Exalted. Those who act for different motives will not receive any reward from Allah, the Exalted. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not anticipate or desire any recognition or reward from others. Gratitude expressed through speech involves either articulating what is good or choosing to remain silent. Furthermore, gratitude demonstrated through actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results in an increase in blessings and ultimately brings about tranquility in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an object, it is deemed appropriate and customary for them to utilize that object in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He alone determines what should transpire within the universe and what should not. Consequently, it is only just for an individual to comply with Allah, the Exalted, as He is the sole proprietor of the entire universe, including themselves.

In a similar vein, when one lends an item they own to another person, it is only equitable that the item be used in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person possesses as a loan. These blessings were not given as gifts. Much like earthly loans, this loan must be repaid. The sole method of repaying this loan is to utilize these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are considered gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

One should not conflate the temporal blessings that are merely a loan with the divine gifts of Paradise.

Chapter 10 Yunus, verse 3:

“…who created the heavens and the earth in six days…”

Allah, the Exalted, had the power to create the Heavens and the Earth in an instant. Chapter 2 Al Baqarah, verse 117:

“…When He decrees a matter, He only says to it, "Be," and it is.”

One of the insights regarding the creation of the Heavens and the Earth over a span of six days is to impart to humanity the significant lesson of gradually striving towards a greater objective. Allah, the Exalted, does not demand that individuals attain saintliness in an instant; rather, He expects them to learn and implement the teachings of Islam progressively, enabling them to enhance their conduct towards Him and His creation incrementally.

Although a Muslim has no justification for neglecting their obligatory duties and for failing to learn and adhere to the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it is important for each Muslim to act in accordance with their own mental and physical capabilities. Furthermore, they should treat others based on their mental and physical strengths to ensure that they do not become overwhelmed, nor should they cause others to feel disheartened with Islam.

It is essential to recognize that every individual has been created in a unique manner and endowed with various blessings and gifts. For instance, some individuals possess the strength to undertake numerous voluntary fasts, while others may not. Some have the mental fortitude to dedicate an entire day to studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, whereas others may lack this capability. Some can engage in discussions about religious matters for extended periods, while others may not have the focus or mental resilience to do so. This does not imply that those who lack the strength to engage in these activities are poor Muslims, as Allah, the Exalted, will evaluate each individual based on their potential, strength, intentions, and the actions they have undertaken. This discourse suggests that Muslims should not be overly critical of themselves or others regarding their efforts in voluntary religious practices. A Muslim should aim to make gradual improvements to

avoid becoming disheartened and abandoning their efforts entirely. If a Muslim has been blessed with the strength to engage in voluntary religious activities, they should express gratitude to Allah, the Exalted, for it is only He who has bestowed this upon them. Recognizing this will help avert the grave sin of pride, as even a minuscule amount of it can lead one to Hell. This warning is found in a Hadith recorded in Sahih Muslim, number 265.

Chapter 2 Yunus, verse 3:

“Indeed, your Lord is Allah , who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]…”

As Allah, the Exalted, controls the affairs the universe, one must not be fooled into believing someone else can save them from His punishment, as this gives rise to wishful thinking whereby one persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them while assuming someone else will save them from facing the consequences of their disobedience. Chapter 10 Yunus, verse 3:

“…There is no intercessor except after His permission…”

Although the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a reality, individuals who mock this concept by believing they can achieve salvation while persisting in their disobedience to Allah, the Exalted, may ultimately be deprived of such intercession on Judgement Day. In fact, on that Day, the Holy Prophet Muhammad, peace and blessings be upon him, may instead bear witness against them for failing to align their stated beliefs with appropriate actions. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims, as they are the individuals who have accepted the Holy Quran, in contrast to non-Muslims who have not embraced it and, consequently, cannot renounce it. It is evident what lies ahead for the Muslim on Judgement Day, for whom the Holy Prophet Muhammad, peace and blessings be upon him, will bear witness against. Therefore, it is crucial to transcend mere wishful thinking and foster authentic hope in the mercy of Allah, the Exalted. This necessitates a sincere obedience to Allah, the Exalted, by appropriately utilizing the blessings He has bestowed in accordance with Islamic principles. This will ensure that one is adequately prepared for their accountability on the Day of Judgement and nurtures genuine hope in the mercy of Allah, the Exalted, including the intercession of the Holy Prophet Muhammad, peace and blessings be upon him.

Reflecting on the things discussed make it clear that Allah, the Exalted, must be obeyed in every situation by correctly using the blessings one has been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountably on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. Chapter 10 Yunus, verse 3:

"…That is Allah, your Lord, so worship Him. Then will you not pay heed?"

Whether one adopts the correct attitude or not, either way, all people will return to Allah, the Exalted, on the Day of Judgement and will be held accountable for all their intentions, speech and actions. Chapter 10 Yunus, verse 4:

"To Him is your return all together. [It is] the promise of Allah [which is] truth…"

Denying the potential for human resurrection on the Day of Judgement is an unusual assertion, especially considering the numerous instances of resurrection that take place over the days, months, and years. For instance, Allah, the Exalted, employs rain to revive a lifeless, barren land and causes a dead seed to come to life, thereby sustaining creation. In a similar manner, Allah, the Exalted, has the power to and will indeed grant

life to the human seed, which lies buried in the Earth, akin to the dead seed that germinates. The transformation of the seasons serves as a clear illustration of resurrection. For example, in winter, the leaves of trees wither and fall, rendering the tree seemingly lifeless. However, in the subsequent seasons, the leaves reemerge, and the tree appears vibrant and full of life. Additionally, the sleep-wake cycle of all living beings exemplifies resurrection. Sleep can be likened to death, as the senses of the sleeper are temporarily suspended. Allah, the Exalted, then restores a person's soul to them if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Furthermore, the Day of Judgement is an event that is destined to take place. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal and balanced distance from the Sun. Should the Earth be even slightly closer or farther from the Sun, it would become uninhabitable. In a similar vein, the water cycle, which entails the evaporation of water from the ocean into the atmosphere followed by its condensation to produce rain, is meticulously balanced to ensure that life can persist on Earth. The soil was designed in a balanced manner, allowing the delicate branches and shoots of seeds to break through and yield crops for sustenance, while simultaneously being robust enough to support the weight of heavy structures built upon it. Numerous examples exist that not only clearly point to a Creator but also demonstrate balance. However, one significant aspect of this world is evidently unbalanced, namely, the actions

of humanity. It is often observed that oppressive and tyrannical individuals evade punishment in this life. In contrast, countless individuals suffer oppression and face various hardships yet do not receive their due rewards for their patience. Many Muslims who faithfully adhere to the commands of Allah, the Exalted, frequently encounter numerous challenges in this world and receive only a modest share of reward, while those who openly defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions must also be equitable. However, this is evidently not the case in this world; therefore, it must take place at another time, specifically, the Day of Judgement.

Allah, the Exalted, has the capacity to fully reward and punish in this world. However, one of the reasons for not administering complete punishment here is that Allah, the Exalted, provides numerous opportunities for individuals to genuinely repent and amend their conduct. He does not grant Muslims their full rewards in this life, as this world is not equivalent to Paradise. Furthermore, faith in the unseen, specifically the complete reward that awaits a Muslim in the afterlife, constitutes a vital element of belief. In fact, it is this belief in the unseen that renders faith valuable. If one were to believe only in what can be sensed through the five senses, such as receiving full rewards in this world, it would not hold the same significance.

In addition, the fear of complete punishment, coupled with the hope of receiving full rewards in the hereafter, serves to motivate individuals to refrain from sinful actions and engage in virtuous deeds.

For the Day of Recompense to begin, it is essential that this material world comes to an end. This necessity arises from the fact that punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until the actions of individuals have been completed. This implies that the material world must ultimately conclude, whether sooner or later.

Upon reflecting on this matter, one's faith in the Day of Judgement will be reinforced, thus motivating them to prepare for it by utilizing the blessings they have received in accordance with the guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation will lead to peace of mind and success in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

And chapter 10 Yunus, verse 4:

"…Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice…"

But those who fail to acknowledge the obvious truth of the Day of Judgement and their accountability in the hereafter, as preparing for it requires one to control their worldly desires, will persist on disobeying Allah, the Exalted. As a result, every facet of their life, encompassing their family, friends, profession, and wealth, will become a source of anxiety for them. If they persist in opposing Allah, the Exalted, they will wrongly assign their stress to inappropriate people and situations in their lives, including their relatives. By cutting off these beneficial connections, they will only worsen their mental health challenges, which may lead them towards depression, substance dependency, and even thoughts of suicide. This outcome is clearly observable when one examines individuals who continually misuse the blessings granted to them, such as the wealthy and famous, despite their visible enjoyment of material comforts. And as their attitude prevented them from practically preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 10 Yunus, verse 4:

"…But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny."

Ultimately, since the entirety of creation is owned by and falls under the absolute control and authority of Allah, the Exalted, individuals have no option but to adhere to His regulations. Just as one encounters difficulties

for not following the laws established by the governing body of a specific nation, similarly, they will encounter challenges in both worlds if they disregard the directives of the Sovereign of the universe. While a person may choose to leave a nation if they disagree with its laws, they cannot escape to a place where the authority and regulations of Allah, the Exalted, do not prevail. Although individuals may alter the laws of their community, they will never possess the ability to modify the decrees of Allah, the Exalted. Furthermore, akin to how a homeowner determines the rules of their residence, regardless of any objections from others, the universe is owned by Allah, the Exalted, who alone establishes the regulations governing it, irrespective of public opinion. Consequently, compliance with these rules is essential for one's own benefit. Those who grasp this truth will adhere to the commandments of Allah, the Exalted, and endeavor to obey Him by utilizing the blessings bestowed upon them in ways that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve their own interests and those of the broader community, ultimately leading to tranquility in both worlds, or they can choose to indulge their desires and dismiss the principles of Islam. However, those who neglect to follow Islamic regulations should brace themselves for the repercussions of their decisions in both worlds, as no objections, protests, or grievances will provide them with refuge. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then discusses some other signs within the Heavens and the Earth in order to make clear that as He alone created and manages all things, He alone deserves to be obeyed in every situation, especially when His obedience leads to peace of mind in both worlds. Chapter 10 Yunus, verse 5:

“It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]…”

The sunlight is essential for life on Earth, as it is required for many things, such as farming, which is the main source of provision on Earth, it is required for seeking useful things, such as education and provision, as the majority of useful worldly activities occur during the day and sunlight is required to create the optimum temperature for the survival of all species. In addition, Allah, the Exalted, created the forces which ensure the perfect distance of the Earth from the Sun, as a change in this distance would be catastrophic for life on Earth. The Moon reflects the light from the Sun thereby giving guidance to people during nighttime, such as travelling in the deserts and oceans, which is still the main form of transporting goods even in this age. The Moon phases play an essential part in the tides of the oceans and seas. Any imbalance in tides would lead to detrimental harm to the creation. Through the Sun and Moon, people can easily calculate time, which is essential for life on Earth. Reflecting on the perfect balance and positioning of the Sun and the Moon within the solar system is enough to determine the hand of a Creator. Chapter 10 Yunus, verse 5:

“…Allah has not created this except with purpose...”

When everything within the Heavens and the Earth has been created with purpose, how can one then imagine that people have been created without purpose? The purpose of life on Earth is to determine who will correctly use the blessings they have been granted as outlined in divine teachings and who will not. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Those who accept that everything within the universe, including themselves, have a purpose in this world, will strive to fulfill their purpose by correctly using the blessings they have been granted as outlined in divine teachings. Chapter 10 Yunus, verse 5:

“…He details the signs for a people who know.”

This will help them achieve a harmonious balance of mind and body, aligning all facets of their lives while effectively getting ready for their

accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

After discussing the source of light on Earth, Allah, the Exalted, then discusses the perfect and balanced system of the days and nights and the other balanced systems He has created, which all indicate His Oneness and full control over the creation. Chapter 10 Yunus, verse 6:

"Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs…"

The exact timing of days and nights, along with their varying lengths throughout the year, allows people to fully take advantage of them. If the days were longer, people would feel tired due to the extended hours. On the other hand, if the nights were longer, there would not be enough time for individuals to earn a living and engage in other crucial activities, such as learning. If the nights were shorter, individuals would lack sufficient time to rest, which is essential for achieving optimal health. Changes in the length of days and nights would also impact agricultural productivity, negatively affecting the sustenance of both humans and animals. When considering the many balanced systems that exist in the universe, such as the cycles of day and night, the ideal distance of the Sun from the Earth, the water cycle, and the density of the oceans that aid in navigation for ships while supporting marine life, among numerous other systems, one cannot help but recognize the influence of a Creator. The existence of such perfectly balanced systems cannot simply be attributed to random events. Furthermore, the presence of multiple deities would inevitably result in

chaos, as each deity would have conflicting desires for the universe. This is evidently not the case, suggesting the existence of a singular God, Allah, the Exalted.Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Those who appreciate the countless balanced systems within the universe will acknowledge the Oneness of Allah, the Exalted, and His complete control of the universe, including their spiritual hearts, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

As a result, they will strive obey Him, just like everything within the universe obeys Him, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure that they attain a balanced state of mind and body, effectively aligning all elements and people in their lives, while adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behaviour will lead to peace in both worlds. Chapter 10 Yunus, verse 6:

“Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah.”

But as this behaviour will inevitably contradict one’s worldly desires, as Islam encourages the correct use of the blessings one has been granted, those whose only aim in life is to fulfil their worldly desires will either reject all the clear proofs and signs of being held accountable for their actions on Judgement Day or they will practically ignore it, even if they verbally claim belief in it. Chapter 10 Yunus, verse 7:

“Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs.”

As a result of their attitude, they will persist on misusing the blessings they have been granted. As a result, they will end up in a state of mental and physical imbalance and they will misplace everything and everyone around them. This will lead to stress, difficulties, and struggles, regardless of any worldly comforts they may enjoy. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 10 Yunus, verse 8:

“For those their refuge will be the Fire because of what they used to earn.”

Therefore, a person must accept and apply Islamic principles for their own advantage, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this wise patient will achieve the best mental and physical health, so will the individual who embraces and follows Islamic teachings. This is because Allah, the Exalted, is the sole source of knowledge required to assist a person in attaining a balanced mental and physical condition, and to properly arrange everything and everyone in their life, ensuring they are rightly guided through every circumstance, whether in times of ease or hardship, ultimately leading to tranquility in both worlds. Chapter 10 Yunus, verse 9:

“Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith…”

And as their behaviour ensures they prepare adequately for their accountability on the Day of Judgement, they will obtain the ultimate success in the hereafter. Chapter 10 Yunus, verse 9:

“…their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure.”

After learning of the wisdoms behind all the difficulties they faced during their life on Earth and how their steadfast obedience to Allah, the Exalted, through those difficulties led to peace of mind and countless reward, the people of Paradise will acknowledge that everything Allah, the Exalted, chose for them during their life on Earth was best, even though they failed to understand the wisdoms behind many of His choices. Chapter 10 Yunus, verse 10:

“Their call therein will be, "Exalted are You, O Allah,"…”

In order to experience this in the hereafter, one must behave in this manner in this world. They must accept that everything Allah, the Exalted, chooses for them is best, even if they fail to observe the wisdoms behind His commands, prohibitions and choices. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Through this behaviour, one will negate attributing anything negative to Allah, the Exalted, which is the essence of glorifying Him. It is hoped that those who glorify Him correctly in this world, will glorify Him in Paradise. Chapter 10 Yunus, verse 10:

“Their call therein will be, "Exalted are You, O Allah,"…”

Just like the one who glorifies Allah, the Exalted, in the hereafter will be met with peace and happiness, those who glorify Allah, the Exalted, in this world by avoiding attributing anything negative to His commands, prohibitions and decrees, will obtain peace in this world, as they will persist on His obedience by correctly using the blessings they have been granted as outlined in Islamic teachings. As a result, they will achieve a harmonious balance of mind and body, aligning all aspects and individuals in their lives, while properly equipping themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 10 Yunus, verse 10:

“Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace."…”

In fact, the one who obeys Allah, the Exalted, in this way, praises Him through their intention, speech and actions. The one who praises Allah, the Exalted, in this world, will conclude their journey from this world to the next and begin their life of eternity in the hereafter with His praise also. Chapter 10 Yunus, verse 10:

“…And the last of their call will be, "Praise to Allah, Lord of the worlds!"”

In addition, one must praise Allah, the Exalted, in both times of ease, by showing gratitude and in times of difficulty by showing patience, as He only chooses what is best for everyone, even if this is not obvious to them. Demonstrating gratitude with intention involves acting solely to please Allah, the Exalted. Expressing gratitude verbally means either speaking positively or opting for silence. Additionally, showing gratitude through actions necessitates using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Engaging in this practice will lead to more blessings, peace, and success in both this life and the hereafter by fostering a balanced mental and physical state and by properly aligning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Moreover, patience involves holding back from voicing complaints through either words or actions, while consistently obeying Allah, the Exalted. This is done with the belief that He chooses only what is truly beneficial for them, even if this may not be immediately clear to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who behaves appropriately in all circumstances will receive the unwavering support and mercy of Allah, the Exalted. This, in turn, results in tranquillity in both worlds by achieving a harmonious mental and physical condition and by appropriately positioning everything and everyone in their life. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500. Chapter 10 Yunus, verse 10:

“…And the last of their call will be, "Praise to Allah, Lord of the worlds!"”

Even though Allah, the Exalted, created and controls the affairs of the universe and holds people accountable yet He does not immediately punish them for their evil and instead gives them respite. Chapter 10 Yunus, verse 11:

“And if Allah was to hasten for the people the evil as He hastens for them the good, their term would have been ended for them…”

It is essential to recognize that the respite granted by Allah, the Exalted, to individuals is not everlasting. Consequently, one should refrain from indulging in wishful thinking regarding the respite provided by Allah, the

Exalted, by continuing in His disobedience under the assumption that they will face no punishment or that they will be forgiven simply because Allah, the Exalted, favors forgiveness over punishment, as evidenced by the absence of immediate retribution. In contrast, genuine hope entails striving to obey Allah, the Exalted, which requires utilizing the blessings bestowed upon them in accordance with Islamic principles, while also anticipating the mercy and forgiveness of Allah, the Exalted, in both this life and the hereafter. This distinction is elucidated in a Hadith recorded in Jami At Tirmidhi, number 2459. Therefore, it is imperative to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as it will not benefit them in this life or in the afterlife.

In addition, a person who misuses the blessings they have received should not be fooled into believing that the lack of immediate consequences, or their inability to see any repercussions, means they will avoid consequences entirely. In this life, their rejection of their accountability or practically ignoring it, even if they verbally claim belief in it, will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone around them. As a result, elements of their life, including family, friends, career, and wealth, will become sources of stress. If they continue to oppose Allah, the Exalted, they will wrongly attribute their stress to the wrong people and situations, like their relatives. By cutting ties with these positive influences, they will only worsen their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is clear when observing those who continue to misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Chapter 10 Yunus, verse 11:

"…But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly."

Allah, the Exalted, then criticizes those who persist on His disobedience by misusing the blessings He has granted them, yet turn to Him whenever they face difficulties, especially difficulties which cannot be corrected through their worldly resources. Chapter 10 Yunus, verse 12:

"And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing…"

Generally speaking, one of the most compelling indicators of the Oneness of Allah, the Exalted, along with His supreme power and authority over creation, is something that many individuals experience, regardless of their beliefs or lack thereof. When confronted with a genuine challenge that cannot be resolved through their available means, individuals frequently turn to One God, Allah, the Exalted, in supplication. During moments of desperation, they refrain from invoking multiple deities, as their inner being instinctively guides them to seek the One God. This phenomenon is often depicted in films and television series, where characters who may not hold any belief in a deity find themselves appealing to One God in their time of need. Despite the efforts of filmmakers to downplay religion, this truth continues to be represented frequently within the cinematic landscape.

This inherent inclination to call upon One God, Allah, the Exalted, during times of crisis stems from the essence of one's soul. The soul, which once existed in the presence of Allah, the Exalted, and acknowledged His Lordship, Oneness, and absolute dominion and power over all creation. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

One must pay attention to these moments, as they are a clear indication of the Oneness of Allah, the Exalted. Such attentiveness will inspire individuals to have faith in Him, should they not already possess it, and it will motivate them to genuinely obey Him by utilizing the blessings He has bestowed upon them as outlined in Islamic teachings, for true peace and a successful outcome are found in this. This is a truth that one's soul affirms, particularly in times of hardship. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

Chapter 10 Yunus, verse 12:

“And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him…”

A muslim must avoid behaving in this manner whereby they only turn to Allah, the Exalted, in difficult times so that He removes their difficulty yet persist on His disobedience in times of ease. This behaviour is a clear sign of a muslim’s insincerity towards Allah, the Exalted, as they use their faith as a tool to fix their worldly problems. The primary purpose of Islamic teachings is to lead individuals to peace of mind in both worlds. Disregarding this fundamental purpose and solely utilizing it to address worldly issues is inappropriate, as it goes against the conduct of a genuine Muslim. It resembles someone who buys a car equipped with numerous accessories but lacks an engine. The one who behaves in this manner will inevitably misuse the blessings they have been granted, especially in times of ease. Chapter 10 Yunus, verse 12:

“…Thus is made pleasing to the transgressors that which they have been doing.”

Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. And as this person has a habit of turning to Allah, the Exalted, during times of difficulty and ignoring Him in times of ease, they will repeat this cycle. This leads to extreme emotional shifts, whereby one swings from moments of happiness to extreme sadness repeatedly. This in turn, leads to a deterioration of their mental health.

In order to avoid this outcome, Allah, the Exalted, invites people to reflect on history in order to adopt the correct behaviour. Chapter 10 Yunus, verse 13:

“And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.”

In general, this verse urges individuals to steer clear of a self-centered viewpoint, where they focus solely on their own lives and challenges. Those who adopt such a perspective lose the chance to gain insights from both historical occurrences and their own experiences, as well as from the circumstances of those around them. Gaining knowledge from these aspects is one of the most effective ways to enhance one's behavior and prevent the repetition of past mistakes, ultimately promoting inner tranquility. For instance, witnessing wealthy and famous individuals misuse the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even thoughts of suicide—despite fleeting moments of joy and luxury—serves as a profound lesson. It teaches observers to avoid misusing the blessings they have been given, reinforcing the idea that true peace of mind does not stem from material riches or the satisfaction of every earthly desire. Similarly, observing someone in poor health should foster gratitude for one's own well-being and encourage its proper use before it is lost. Consequently, Islam consistently advises Muslims to stay aware and attentive, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them. Chapter 10 Yunus, verse 13:

“And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe…”

Allah, the Exalted, warns people from behaving like most of the previous generations who ignored the clear proofs granted to them as it contradicted their desires and customs. Chapter 2 Al Baqarah, verse 170:

“*And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?”*

The unthinking imitation of others has consistently served as a significant source of misguidance. Individuals should refrain from behaving like herd animals and instead utilize the common sense and intellect bestowed upon them to critically assess information and evidence, enabling them to select appropriate options in various life circumstances. This principle is relevant to both worldly and religious matters. In contrast to many religions, Islam denounces blind imitation and encourages humanity to employ the intellect they possess to ascertain the veracity of Islam independently. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.”

A Muslim must therefore pursue the path of acquiring and applying knowledge to discern the truth in all facets of their life, rather than following others without question. This mindset may be acceptable for children, but it is not appropriate for adults. When an individual neglects to acquire and act upon Islamic knowledge, they will inevitably fall prey to the snares of the Devil by adopting a lifestyle and code of conduct that encourages the misuse of the blessings they have received. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, regardless of any worldly luxuries they may experience.

Even following others blindly in what is deemed good is discouraged in Islam, even if the actions are positive. This is due to the fact that Islam encourages individuals to be aware of the truth and to act upon it with the conviction that it is indeed the truth, rather than merely acting because someone else has instructed them to do so. Although blind imitation of others in virtuous actions may yield positive outcomes in both this world and the next, such individuals are likely to become impatient and ungrateful during challenging times, as they lack the certainty of faith that comes from Islamic knowledge, which is essential for maintaining patience and gratitude at all times. These individuals will fluctuate between obedience and disobedience, failing to comprehend their purpose or aspire to a higher goal in life that transcends this material existence. The distinction between such a person, even if they achieve salvation in the hereafter, and one who acquires and acts upon Islamic knowledge while living with certainty of faith, is profoundly significant.

If an individual continues to engage in unthinking imitation, their existence ultimately resembles that of cattle, which follow others without question. Typically, this behavior results in difficulties, stress, and unhappiness in both this life and the hereafter, as the individual lacks the fortitude to steadfastly adhere to the commands of Allah, the Exalted, in every situation, even when they are following virtuous individuals without discernment. In addition, the blind imitator will inevitably align themselves with misguided individuals and their views that contradict Islamic teachings, even if these individuals appear to be pious. Sadly, this blind imitator will believe they are acting rightly, while in reality, they are unaware of how far they have strayed from the straight path. A person who recognizes their misguidance may be able to correct their direction, but one who is convinced they are on the right path is unlikely to make any adjustments. Chapter 10 Yunus, verse 13:

“And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe…”

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy. Chapter 10 Yunus, verse 13:

"…Thus do We recompense the criminal people."

After warning against following the majority of the previous generations who persisted on disobeying Him out of blind imitation of their elders and as obeying Him contradicted their worldly desires, Allah, the Exalted, reminds all people of the purpose of life on this Earth. Chapter 10 Yunus, verse 14:

"Then We made you successors in the land after them so that We may observe how you will do."

One should therefore accept the truth and adopt the right behaviour by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life and everyone in it, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Or they can choose to persist on fulfilling their worldly desires and ignore Islamic teachings thereby misusing the blessings Allah, the Exalted, has granted them. As a result, every facet of their lives, including family, friends, career, and wealth, will turn into a source of anxiety. If they persist in opposing Allah, the Exalted, they might wrongly attribute their stress to others and situations in their lives, like their relatives. By cutting off these beneficial connections, they will only worsen

their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome becomes clear when one observes those who continue to misuse the blessings they have received, such as the wealthy and famous, even though they seem to relish in worldly pleasures. Therefore, a person must accept and apply Islamic teachings for their own advantage, even when these teachings clash with their personal wishes. They ought to behave like a wise patient who adheres to the medical advice of their doctor, recognizing that it serves their best interests, even if it involves taking unpleasant medications and following a strict diet. Just as this wise patient will achieve the best mental and physical health, so will the person who embraces and follows Islamic teachings. This is because only Allah, the Exalted, has the knowledge required to help an individual attain a balanced mental and physical state and to properly prioritize everything and everyone in their life.

As divine teachings often contradict the worldly desires of people, as it encourages them to correctly use the blessings Allah, the Exalted, has granted them for their own benefit, people throughout history have always attempted to compromise on these divine teachings so that they can pursue their worldly desires while appearing righteous. Chapter 10 Yunus, verse 15:

“And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it."…”

As clearly indicated in this verse, the one who seeks to compromise on Islamic teachings for the sake of their worldly desires, proves their lack of belief in Allah, the Exalted, and their accountability on Judgement Day. The one who truly believes in Allah, the Exalted, and their accountability will accept and obey everything Allah, the Exalted, commands, prohibits and decrees as they know this conduct alone leads to peace of mind in both worlds, through obtaining a balanced mental and physical state, through correctly placing everything and everyone within their life and through adequately preparing for their accountability on Judgement Day. Whereas, compromising on obeying Allah, the Exalted, only leads to stress, trouble and difficulties in both worlds. Chapter 10 Yunus, verse 15:

“…Say, "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."”

It is therefore essential to refrain from selectively adhering to certain Islamic teachings while disregarding others based on personal desires, as such conduct results in a compromise of Islamic principles. An individual who engages in this behavior is, in fact, worshipping their own desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

One should therefore refrain from regarding Islam as a garment that can be donned or removed based on personal whims. Such an attitude will merely promote disobedience to Allah, the Exalted, through misusing the blessings they have been granted. As a result, they will experience a deficiency in both mental and physical equilibrium, misaligning everything and everyone in their lives, and failing to adequately prepare for their accountability on the Day of Judgement. This will inevitably result in stress and difficulties in both their present existence and the afterlife, regardless of any material wealth they may enjoy. In addition, the one who intentionally acts on some parts of Islamic teachings and ignores others which contradict their desires is in great danger of losing their faith. The people of the book acted in a similar manner, even though they claimed to believe in their divine scriptures and were accused of disbelief by Allah, the Exalted. Chapter 2 Al Baqarah, verse 85:

“Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do.”

It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith perish if it is not sustained by acts of

obedience. This represents the most significant loss. Chapter 10 Yunus, verse 15:

“…Say, "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."”

Allah, the Exalted, reminded mankind of the great favour of revealing the Holy Quran and dispatching the Holy Prophet Muhammad, peace and blessings be upon him, to them, as learning and acting on these two sources of guidance is the only way one can obtain peace of mind in both worlds. Chapter 10 Yunus, verse 16:

“Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you…”"

This was enough of a reason to accept and act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as everyone, irrespective of their faith, gender, ethnicity or the time they live in aims to achieve peace of mind, even if they search for it in different places. But as Islamic teachings contradicted the desires of the non-muslims of Mecca, many of them rejected it, despite recognizing its truthfulness, just like many people reject and ignore it today.

Specifically, the non-Muslims residing in Mecca, who were skilled in Arabic, realized that the Holy Quran was not authored by any human. Furthermore, after spending forty years alongside the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they acknowledged that he was not deceitful. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he would not have had access to the altered or original teachings of these holy texts. This reality further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt."

The non-Muslims living in Mecca recognized the truth of Islam; however, they opposed it out of fear that it jeopardized their worldly desires and aspirations and were concerned about losing their social status and power

with the rise of Islam. As a result, they concocted flimsy excuses to reject Islam, attempting to deter others from accepting it. Chapter 10 Yunus, verse 17:

“So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed.”

Generally speaking, societal influences like social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. The promotion of Islam is frequently viewed as an obstacle to their aspirations for wealth and social standing. Industries that face criticism from Islam actively resist the incorporation of Islamic principles and discourage Muslims from following their faith. This significantly amplifies the prevalent anti-Islamic sentiments seen across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic principles, which promote moderation in personal desires and the wise utilization of the blessings granted to them, often encounter adverse reactions from individuals who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle characterized by unrestrained desire. They often target specific elements of Islam, such as the women's dress code, to undermine its appeal. However, perceptive individuals can easily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline.

For instance, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other vital professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the tenets of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any way they can. Chapter 10 Yunus, verse 17:

"So who is more unjust than he who invents a lie about Allah or denies His signs?..."

Those who reject or ignore the guidance of Allah, the Exalted, as it contradicts their desires will inevitably misuse the blessings they have been granted. Consequently, they will experience a mental and physical imbalance, they will misplace everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, regardless of any material comforts they might possess. Chapter 10 Yunus, verse 17:

"…Indeed, the criminals will not succeed."

In addition, in the face of criticism, one must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that such commitment will provide them with peace and shield them from the adverse effects of others. Choosing to oppose Allah, the Exalted, in order to satisfy others will ultimately result in a loss of inner peace, as this decision will lead them to misuse the blessings He has granted them.

To maintain a steadfast attitude, one must work diligently to cultivate a solid faith. A robust faith is crucial for remaining dedicated to obeying Allah, the Exalted, in every situation, whether during times of ease or hardship. This deep faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, those who are unaware of Islamic principles will have a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can cloud their perception that surrendering their desires in favor of following the commands of Allah, the Exalted, is the route to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves properly utilizing the blessings they have received, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the correct prioritization of all aspects of their lives.

Allah, the Exalted, then mentions another form of compromising on faith people over the generations have adopted so that they are free to pursue their worldly desires. Chapter 10 Yunus, verse 18:

“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah,"…”

They would revere inanimate gods, recognizing that this was the only way for them to appear virtuous in the sight of society, while simultaneously granting them the freedom to indulge in their earthly desires by misusing the blessings Allah, the Exalted, granted them. They would even claim that the lifeless idols represented beings which were close to Allah, the Exalted, such as the Angels, and their worship of them would cause these beings to intercede on their behalf with Allah, the Exalted. In reality, they understood that a lifeless idol could not offer them a code of conduct to follow; therefore, they would establish their own set of principles to abide by that corresponded with their desires. Chapter 7 Al A’raf, verse 148:

“And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.”

Therefore, the fundamental nature of all forms of idol worship and man-made codes of conduct is essentially the fulfilment of worldly desires, while attempting to mislead others into believing they are moral beings committed to a superior ethical standard. In truth, they are merely pursuing their earthly appetites, akin to animals. They could fool people with their deception but not Allah, the Exalted, who will hold them accountable for their intentions, speech and actions in both worlds. Chapter 10 Yunus, verse 18:

“…Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.”

Chapter 10 Yunus, verse 18:

“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah,"…”

Sadly, many muslims have fallen into this behaviour as they wrongfully perceive Allah, the Exalted, as a worldly king. A worldly king cannot manage the affairs of his kingdom by himself and therefore appoints helpers, such as governors, to help him manage his kingdom. As a result of this belief, many muslims dedicate time, energy and wealth to finding spiritual people who are supposedly connected to Allah, the Exalted, in a

special way, just like a governor is connected to the king in a special way. Their aim is to please the spiritual person so that they can intercede on their behalf with Allah, the Exalted, just like a governor can intercede with the king on behalf of someone who pleases the governor, with gifts and unnatural demonstrations of respect and love. These spiritual people act as gate keepers between the common masses and Allah, the Exalted, for the sake of leadership and wealth, which completely contradicts the teachings of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, never acted as a gatekeeper and instead taught and showed people the right way to obey Allah, the Exalted. Therefore, a muslim must learn Islamic knowledge from a qualified teacher and show them the respect they deserve but they should not believe they should worship people who appear spiritual in order to please Allah, the Exalted, as this contradicts the guidance Allah, the Exalted, granted mankind and is an aspect of minor polytheism. Chapter 10 Yunus, verse 18:

“…Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.”

Chapter 10 Yunus, verse 18:

“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah,"…”

Ultimately, a Muslim will adopt a misguided mindset in which they continue to disobey Allah, the Exalted, by misusing the blessings He has bestowed upon them, while mistakenly believing that someone else, such as a holy figure, will rescue them from the repercussions of their deeds. This belief completely contradicts the guidance granted by Allah, the Exalted, to mankind. Chapter 10 Yunus, verse 18:

“…Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.”

The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is substantiated in numerous Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308. Nevertheless, it is crucial to recognize that some Muslims might still end up in Hell. Even a fleeting moment in Hell is intolerable, which is why it is vital to avoid such a mentality. Furthermore, indulging in wishful thinking mocks the principle of the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this attitude could potentially bar them from his intercession, and he may even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims, as they are the sole group that has accepted the Holy Quran, whereas non-Muslims have not embraced it and thus cannot reject it. The outcome of the Muslim, whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day, is evident.

Consequently, it is crucial to avoid wishful thinking and instead cultivate authentic hope in the mercy of Allah, the Exalted, by faithfully adhering to His commands and appropriately utilizing the blessings He has granted them in accordance with Islamic teachings.

Allah, the Exalted, then clarifies that the fundamental message of Islam is not a novel concept. Rather, it is an age-old message that has been conveyed numerous times throughout history, intended to offer humanity an ideal code of conduct to attain unity, justice, tranquility, and success in both this world and the hereafter. Chapter 10 Yunus, verse 19:

“And mankind was not but one community [united in religion], but [then] they differed…”

Unity, justice, peace of mind, and success in both worlds cannot be attained without a divine code of conduct. This is because the understanding of individuals in their pursuit of these ideals is extremely limited, as they lack foresight regarding future events and cannot

accurately foresee the repercussions of the conduct they establish for themselves or society as a whole. For instance, even today, humanity has not acquired complete knowledge related to the human mind and body; thus, how can they propose a code of conduct that will achieve a balanced mental and physical state which leads to peace of mind? The only entity capable of providing a flawless code of conduct, tailored to human nature and timeless in its essence, is the Creator of humanity, who possesses complete knowledge of them and all other matters, namely, Allah, the Exalted. This truth has been substantiated throughout history. Much of history is replete with societies that disregarded divine teachings, and it is evident that such societies failed to attain peace of mind and justice, regardless of their technological advancements. Conversely, the few societies that have correctly implemented divine teachings have succeeded in achieving justice, unity, and peace of mind. Regarding justice and unity within society, a code of conduct devised by humans will invariably be biased, favoring one group over another, such as the affluent over the less fortunate. Furthermore, the future implications of enacting and enforcing man-made laws within society remain uncertain due to the shortsightedness of individuals, even if predictions can be made about the impact of new laws on society. The only One who can provide an impartial code of conduct, ensuring that every law benefits the broader society—even if this is not immediately apparent—is Allah, the Exalted. Chapter 10 Yunus, verse 19:

“And mankind was not but one community [united in religion], but [then] they differed…”

Whenever individuals opt to follow their worldly ambitions and desires, such as acquiring wealth and positions of authority, they consciously diverge

from, contradict, and disregard divine instructions. This results in disunity and misguiding the remainder of society from adhering to the proper divine teachings, as each envious scholar deliberately distorts these divine teachings to establish their own group, thereby seeking to attain leadership. A Muslim should steer clear of this mindset, as it ultimately leads to Hell. This warning is documented in a Hadith located in Sunan Ibn Majah, number 253. Chapter 23 Al Mu'minun, verses 52-53:

"And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But they [i.e., the people] divided their religion among them into portions [i.e., sects] - each faction, in what it has, rejoicing."

The earlier nations established a hierarchical system within their religious practices to secure leadership and accumulate wealth. They acted as gatekeepers between Allah, the Exalted, and the broader populace, asserting that the only way to attain closeness to Allah, the Exalted, was through uncritical adherence to and appeasement of their authority. Similarly, the Muslim community exhibited this behavior when instructed to avoid disunity and instead earnestly study and implement Islamic teachings, which would have fostered their unity. Chapter 3 Alee Imran, verse 105:

"And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment."

The Holy Prophets, peace be upon them, served as guides who illuminated the correct path leading to the closeness of Allah, the Exalted, in both worlds. They did not behave as gatekeepers demanding that individuals please them to attain the proximity of Allah, the Exalted. A Muslim must endeavor to seek out teachers who embody this attitude in order to learn and implement Islamic teachings correctly so that they correctly use the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, they will appropriately position everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

A Muslim should therefore steer clear of scholars who promote their own sects and urge individuals to join them, encouraging blind adherence to their codes of conduct. Rather, a Muslim must strive to learn from and act upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they utilize the blessings bestowed upon them appropriately and cultivate the right mindset that fosters unity within society, through correctly fulfilling the rights of Allah, the Exalted, and other people. However, this guidance is exclusively for those who refrain from following others blindly and instead seek to learn and act on Islamic teachings with an open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Chapter 10 Yunus, verse 19:

“And mankind was not but one community [united in religion], but [then] they differed…”

Jealousy that results in disunity can be prevented when individuals, particularly scholars and societal leaders, embrace sincerity towards Allah, the Exalted. This involves striving to utilize the blessings bestowed upon them, such as social influence and leadership, in manners that are pleasing to Allah, the Exalted, as prescribed in Islamic teachings. Such actions will promote the spread of peace, justice, and unity within society. This is the sole path through which they can achieve tranquility and success in both this world and the hereafter. Conversely, if they misuse the blessings they have received, anything they acquire will merely transform into a source of stress, suffering, and difficulties for them in both worlds, as they cannot evade the authority of Allah, the Exalted, and the repercussions of their decisions. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A person experiencing jealousy should keep in mind that their mindset directly opposes the decree of Allah, the Exalted, who alone determines the allocation of worldly blessings to individuals. Consequently, the jealous individual assumes that Allah, the Exalted, has erred in bestowing a specific blessing upon another person rather than upon them. This belief underscores why jealousy is considered a major sin. Instead, a Muslim ought to focus on utilizing the blessings they have received correctly as outlined in Islamic teachings, understanding that the blessings they possess are optimal for them, just as the blessings others have received are best suited for them. This approach will shield them from the detrimental effects of jealousy, including mental anguish and punishment in both this world and the hereafter and instead guide them to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 10 Yunus, verse 19:

“And mankind was not but one community [united in religion], but [then] they differed…”

Once the truth was revealed to each generation via the sending of Holy Prophets, peace be upon them, and divine scriptures, the populace divided into two factions. This division led to unavoidable friction and conflict between them; thus, Allah, the Exalted, urges Muslims to stay steadfast amidst this discord, as it represents an age-old struggle between faith and disbelief that inevitably arises in every generation. Chapter 2 Al Baqarah, verse 214:

"*Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?...*"

In contrast to numerous other religions, Islam does not claim that its adherents will receive Paradise both on Earth and in the afterlife. Rather, it clearly states that embracing faith entails undergoing trials, as these trials are the sole means to reveal who truly holds faith and who does not. Similar to how examinations are utilized in worldly subjects to ascertain which students genuinely possess the requisite knowledge for graduation and which do not. Although Allah, the Exalted, is already aware of who is a true believer, He refrains from judging individuals solely based on His infinite knowledge; instead, He evaluates them based on their intentions and actions. Consequently, trials are necessary to bring a person's intentions and actions to light. Chapter 3 Alee Imran, verse 179:

“Allāh would not leave the believers in that [state] you are in [presently] until He separates the evil from the good…”

And chapter 2 Al Baqarah, verse 214:

“*Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?...”*

Furthermore, without testing, the objective of existence in this world remains unachieved. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Tests provide an opportunity to encounter both the pleasant and challenging aspects of life. The true test lies in whether one expresses gratitude during times of ease and demonstrates patience during times of difficulty. Gratitude in one’s intentions means acting solely to please Allah, the Exalted. Expressing gratitude in speech means either speaking positively or opting for silence. Moreover, showing gratitude through actions requires using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the

Holy Prophet Muhammad, peace and blessings be upon him. Engaging in this practice will lead to more blessings, peace, and success in both this world and the hereafter by fostering a balanced mental and physical state and by properly aligning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Additionally, patience means holding back from voicing complaints through speech or behaviour, while consistently following the commands of Allah, the Exalted. It is crucial to trust that He chooses what is best for them, even if this is not obvious at first. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who always acts correctly in every situation will gain the constant support and mercy of Allah, the Exalted. This, in turn, promotes peace in both worlds by attaining a balanced mental and physical state and by properly aligning all elements and people in their life. This advice is illustrated in a Hadith found in Sahih Muslim, number 7500.

Thus, it is imperative for one to embrace the correct conduct before the respite bestowed upon them by Allah, the Exalted, comes to an end. Chapter 10 Yunus, verse 19:

"…And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ."

It is important to recognize that the respite granted by Allah, the Exalted, to people is not everlasting. Therefore, one should refrain from indulging in wishful thinking regarding the respite offered by Allah, the Exalted, while continuing in His disobedience under the assumption that they will escape consequences or that they will be forgiven simply because Allah, the Exalted, favors forgiveness over punishment, as evidenced by the absence of immediate retribution. In contrast, genuine hope requires striving to obey Allah, the Exalted, which involves utilizing the blessings bestowed upon them according to Islamic principles, while also anticipating the mercy and forgiveness of Allah, the Exalted, in both this life and the hereafter. This distinction is illustrated in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is vital to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as it will not benefit them in this life or in the afterlife.

Moreover, a person who misuses the blessings Allah, the Exalted, has granted them should not be fooled into believing that the lack of immediate consequences, or their inability to notice any repercussions, means they will entirely avoid consequences. In this life, their behaviour will prevent

them from achieving a balanced mental and physical state and they will misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will turn into sources of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to the wrong people and situations, like their relatives. By cutting ties with these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even thoughts of suicide. This situation becomes clear when one looks at those who persist on misusing the blessings they have been granted, such as the wealthy and famous, even though they appear to enjoy worldly pleasures.

Throughout history, those who chose to ignore or reject divine teachings, as it contradicted their worldly desires, criticised those who accepted divine teachings as they feared losing their social standing and authority with the coming of divine guidance. As they could not challenge the divine revelation or the character of their Holy Prophet, peace be upon them, they fabricated weak justifications to dismiss divine guidance in an effort to dissuade others from embracing it, just like the non-muslims of Mecca done. Chapter 10 Yunus, verse 20:

“And they say, "Why is a sign not sent down to him from his Lord?"…””

The non-Muslims of Mecca would request miracles from the Holy Prophet Muhammad, peace and blessings be upon him. However, as per the tradition of Allah, the Exalted, which remains unchanged for humanity, if He were to grant them the miracle they desired and they persisted in rejecting

Islam, He would completely destroy them. Since Allah, the Exalted, did not desire to cause their destruction, He chose not to meet their erroneous demands. Consequently, they would utilize this as proof against the authenticity of Islam. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

And chapter 10 Yunus, verse 20:

“…So say, "The unseen is only for Allah [to administer]…””

But Allah, the Exalted, warned them that if they persisted on denying or ignoring divine guidance, then they would eventually face the consequences of their choice in both worlds. Chapter 10 Yunus, verse 20:

“…so wait; indeed, I am with you among those who wait.”

Therefore, a person who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted should not be deceived into thinking that just because they have not faced consequences yet, or have not recognized any punishment, it means they will escape unscathed. In this life, their mindset will hinder them from attaining a harmonious mental and physical state, it will cause them to misplace everything and everyone around them and prevent them from preparing for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries.

In addition, Allah, the Exalted, warns those who persist on His disobedience that they should not be fooled by the worldly things He grants them as they are only a test to make clear who correctly uses the blessings they have been granted and who does not. But those who fail to understand the test of life in this world will falsely believe that gaining worldly things is a sign of the approval and love of Allah, the Exalted, despite their disobedience to Him. Chapter 10 Yunus, verse 21:

"And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses…"

As a result, they will persist on His disobedience by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives, ultimately failing to prepare properly for their

accountability on the Day of Judgement. This imbalance will result in stress, challenges, and hardships in both worlds, regardless of any worldly luxuries they may experience. And as Allah, the Exalted, alone controls the affairs of the universe, they will not escape being held accountable in both worlds. Chapter 10 Yunus, verse 21:

“…Say, "Allah is swifter in strategy." Indeed, Our messengers record that which you conspire.”

In order to avoid this outcome one must adopt the right behaviour in both times of ease, by showing gratitude, and in times of difficulty, by showing patience. Showing gratitude in one’s intentions involves acting purely to please Allah, the Exalted. When it comes to expressing gratitude through words, it involves either speaking positively or remaining silent. Furthermore, demonstrating gratitude through actions means utilizing the blessings one has received correctly as outlined in Islamic teachings. By engaging in this practice, one will attract more blessings, peace, and success in both worlds, through promoting a harmonious mental and physical state and ensuring that everything and everyone in their lives are properly aligned. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Furthermore, patience means refraining from expressing complaints through actions or words, while steadfastly adhering to the commands of Allah, the Exalted. It is essential to have faith that He selects what is ultimately in everyone's best interest, even if this is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who consistently behaves correctly in every circumstance will receive the unwavering support and mercy of Allah, the Exalted. This, in turn, fosters tranquillity in both worlds by achieving a harmonious mental and physical condition and by appropriately aligning all aspects and individuals in their life. This insight is reflected in a Hadith recorded in Sahih Muslim, number 7500.

But those who fail to adopt the right attitude will forget and disobey Allah, the Exalted, in times of ease and only turn to Him in times of difficulty. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in

religion, "If You should save us from this, we will surely be among the thankful.""

It is a sign of weak faith and insincerity to Allah, the Exalted, when one only turns to Him in times of difficulty and ignores Him in times of ease. In fact, the one who behaves in this manner treats their faith like a tool for their worldly problems. As a result, all their acts of worship, such as spiritual exercises, are completely directed at solving their worldly problems and gaining their worldly desires. As this person only aims for the world, they are unlikely to obtain reward in the hereafter, as everyone is judged based on their intention as indicated in a Hadith found in Sahih Bukhari, number 1. In addition, when one only turns to Allah, the Exalted, in times of difficulty, they will persist on disobeying Him whenever Allah, the Exalted, removes their difficulty. Chapter 10 Yunus, verse 23:

"But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life…"

Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to others, like their relatives. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result is evident when observing those who consistently misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent

enjoyment of worldly luxuries. In addition, as their behaviour prevented them from preparing for their accountability on the Day of Judgement, they will face a strict and difficulty accountability. It does not take a scholar to determine the outcome of this person in the hereafter. Chapter 10 Yunus, verse 23:

“…Then to Us is your return, and We will inform you of what you used to do.”

Chapter 10 Yunus, verse 22:

“It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah , sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."”

In general, one of the most profound indicators of the Oneness of Allah, the Exalted, along with His supreme power and dominion over all creation, is an experience that resonates with many, irrespective of their beliefs or the absence thereof. When confronted with a genuine challenge that cannot be surmounted by their own efforts, individuals frequently turn to the One God, Allah, the Exalted, in supplication. In times of desperation, they instinctively

refrain from invoking multiple deities, as their innermost selves compel them to seek the One God. This phenomenon is often illustrated in films and television series, where characters who may not subscribe to any faith find themselves reaching out to the One God in their hour of need. Despite the filmmakers' endeavours to downplay the significance of religion, this truth continues to be frequently represented in the realm of cinema.

This inherent inclination to invoke One God, Allah, the Exalted, in times of crisis stems from the fundamental nature of the soul. The soul, which previously existed in the presence of Allah, the Exalted, acknowledged His Sovereignty, Uniqueness, and absolute authority and power over all of creation. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

It is of utmost importance to concentrate on these moments, for they are a distinct indication of the Oneness of Allah, the Exalted. By remaining vigilant, individuals may find themselves inspired to embrace belief in Him, should they not already do so, and this will motivate them to genuinely adhere to His will by utilizing the blessings He has bestowed upon them in manners that are pleasing to Him. This will guarantee that they achieve a harmonious mental and physical equilibrium, they will appropriately position all aspects and individuals in their lives, while also sufficiently readying themselves for their accountability on the Day of Judgement.

Consequently, this conduct will foster tranquility in both worlds. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

But those who ignore this and other clear signs within Islamic teachings as it contradicts their desires will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives and they will struggle to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the next, regardless of any worldly pleasures they may experience. Chapter 10 Yunus, verse 23:

“But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.”

Allah, the Exalted, warns people from ignoring or rejecting Islamic teachings out of love for their worldly desires by explaining the nature and end of all worldly things. Chapter 10 Yunus, verse 24:

“The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified…”

The test of life in this world is whether people correctly use the blessings they have been granted as outlined in divine teachings or whether they choose to misuse them in pursuit of their worldly desires which are a source of pleasure and beauty for them. The one who fails to understand the test of life in this world will inevitably pursue their worldly desires thereby misusing the blessings they have been granted. They wrongfully believe that peace of mind lies in fulfilling their worldly desires and that the joy they experience from fulfilling their worldly desires will last and they will not have any adverse effects on their mental and physical wellbeing. As a result, they assume their worldly things will always remain with them and

they will continue to be a source of joy for them throughout their lives. Chapter 10 Yunus, verse 24:

“…when the earth has taken on its adornment and is beautified and its people suppose that they have control over it…”

People are attracted to the beauty of the material world but if they fail to understand the test of life, then they will become distracted from passing the test and instead pursue their worldly desires. Just like a student who fails to study for their test as they are distracted by worldly entertainment will fail their exam, so will the person fail the test of life in this world if they become distracted from fulfilling it by their worldly desires.

Furthermore, the one who concentrates solely on their worldly desires will falsely assume they have control over their own life and the things within their life. Chapter 10 Yunus, verse 24:

“…when the earth has taken on its adornment and is beautified and its people suppose that they have control over it…”

As a result, they will delay practically preparing for their accountability on the Day of Judgement, assuming they can prepare for it at a later date. But

as the time of death is unknown and life goes by extremely quickly, the one who fails to practically prepare for their accountability, by correctly using the blessings they have been granted as outlined in Islamic teachings, will suddenly reach their death unprepared. As a result, all their worldly efforts, desires and success will be wasted in this world, as these things did not lead them to peace of mind in this world nor did they benefit them in the hereafter. Chapter 10 Yunus, verse 24:

“…and its people suppose that they have control over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday…”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

Chapter 10 Yunus, verse 24:

“…when the earth has taken on its adornment and is beautified and its people suppose that they have control over it…”

In addition, as worldly things, such as fame, wealth, authority, family and friends are all imperfect and transient by nature, it is not possible to hold on to them and to ensure they remain a source of joy for a person. Chapter 10 Yunus, verse 24:

"…and its people suppose that they have control over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought."

In fact, when one misuses the blessings they have been granted, they will inevitably misplace everything and everyone within their life. Just like a library of books which are completely disorganized becomes a source of stress for a person searching for a specific book, the one who misplaces everything and everyone within their life will gain nothing but stress from all the worldly things they obtain and the worldly desires they fulfil, even if they enjoy moments of happiness. In addition, just like the human body has been designed in a balanced way whereby any imbalance in any of the bodily systems leads to sickness, such as over or under eating, or having a low or high body temperature, the one who misuses the blessings they have been granted will inevitably create an imbalance in their mental and physical states. This imbalance and the misplacing of everything and everyone within one's life will therefore prevent them from achieving peace of mind, even if they fulfilled all their worldly desires. This reality is obvious when one observes the rich and famous, who despite fulfilling their worldly desires and obtaining countless worldly things, are plagued with mental

health issues: such as depression, substance addiction and suicidal tendencies. Chapter 10 Yunus, verse 24:

“The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have control over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.”

Whereas, the one who correctly uses the worldly things they have been granted as outlined in Islamic teachings will ensure they become a source of peace for them in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. When the world eventually passes away, either through their death or the establishment of Judgement Day, their good deeds and efforts will endure and become a source of peace for them in the hereafter as well. Chapter 18 Al Kahf, verse 46:

“Worldly assets and family are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.”

Therefore, an individual must embrace and follow Islamic teachings for their own benefit, even if it goes against their personal desires. They should act like a wise patient who heeds their doctor's medical advice, understanding that it is in their best interest, despite being given unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. Chapter 10 Yunus, verse 25:

“And Allah invites to the Home of Peace and guides whom He wills to a straight path.”

The one who understands this reality will sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a balanced mental and physical state, they properly position everything and everyone in their life while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds. Chapter 10 Yunus, verse 26:

“For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally.”

But those who are dominated by their worldly desires, will inevitably ignore Islamic teachings as it invites them to control their worldly desires. As a result, they will persist on misusing the blessings they have been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of stress. Should they continue to disregard the obedience of Allah, the Exalted, they are likely to misplace their blame on the wrong individuals and circumstances in their lives, such as their relatives, for their stress. By severing ties with these positive influences, they will exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when one examines those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of material comforts. Chapter 10 Yunus, verse 27:

"But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them…"

As Allah, the Exalted, alone controls the affairs of the universe, including their spiritual hearts, the abode of peace of mind, they will never find peace of mind through His disobedience. Chapter 10 Yunus, verse 27:

"…They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]…"

As warned at the end of verse 27, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions and instead persists on His disobedience is in great danger of losing their faith and as a result, they will remain in punishment in the hereafter. It is crucial to understand that faith is akin to a plant that requires nourishment through acts of obedience to flourish and survive. Similar to a plant that withers without essential elements like sunlight, a person's faith can also perish if not supported by obedient actions. This signifies the greatest loss. Chapter 10 Yunus, verse 27:

"…Those are the companions of the Fire; they will abide therein eternally."

In general, on the Day of Judgement, Allah, the Exalted, will not pardon disbelief, as it goes against the essential purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

If all students were granted a passing grade irrespective of their performance, the examination would forfeit its significance. The primary objective of an examination is to distinguish between individuals who merit passing and those who do not. In a similar vein, if Allah, the Exalted,

permitted disbelievers to enter Paradise alongside believers, it would establish an inequitable equality between the two, undermining the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

While Allah, the Exalted, embodies infinite Mercy, His compassion does not undermine His justice and fairness, as such behavior would lead to unacceptable conduct, which He is entirely free from. A judge in this world would face severe criticism and be removed from their position if they were to pardon every offender without imposing any repercussions. Therefore, it is unreasonable to expect such actions from Allah, the Exalted, who stands as the ultimate Judge.

Achieving success in life generally necessitates considerable effort and resolve, akin to the journey of becoming a doctor. Given that entry into Paradise represents a far greater achievement than any earthly success, it similarly demands a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has committed sins while upholding that faith.

Furthermore, disbelief constitutes a blatant act of rebellion against one's Creator and Sustainer, and it represents a denial of the very purpose for which one was created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who rejected their Creator, Allah, the Exalted, deserves to be rejected by Him on the Day of Judgement. Similarly, individuals who fail to fulfill their intended purpose are worthy of being cast aside on that Day, akin to a device that does not execute its designated function and is deemed a failure, thus discarded.

A non-Muslim endures eternal punishment in Hell due to their transient existence on Earth being overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Consequently, the repercussions of this disbelief are also everlasting in the afterlife.

Furthermore, one should not be misled into believing that because the forgiveness of Allah, the Exalted, is boundless, He should also pardon disbelief. Genuine forgiveness for all sins is bestowed only upon those who acknowledge the Oneness of Allah, the Exalted. To deny His Oneness is to reject the concept of His infinite mercy, as it suggests that forgiveness can be obtained from entities other than Allah, the Exalted. Thus, one must either embrace the Oneness of Allah, the Exalted, and the limitless nature

of His forgiveness, or they will fail to recognize His Oneness and, consequently, the vastness of His mercy. If they do not accept His boundless forgiveness, it will remain inaccessible to them, and they will persist in their disbelief unless they genuinely repent.

Moreover, an individual who opts for disbelief has the capacity to sway others towards the same choice, as their stance may be perceived as a form of freedom, despite its inherent deception. In contrast, true freedom fosters inner tranquility, and those who continue to oppose Allah, the Exalted, by misappropriating the blessings bestowed upon them will not attain such tranquility. Rather, they will experience mental and physical disarray, leading to a misalignment of everything and everyone in their lives. This will result in stress, challenges, and suffering in both this world and the hereafter, irrespective of any material advantages they might possess. Nevertheless, since this conduct can be portrayed as freedom, it may attract numerous adherents. Consequently, a person who disbelieves in Allah, the Exalted, has the potential to guide many others towards the same decision, ultimately confronting the consequences of their choices in the afterlife. Chapter 4 An Nisa, verse 48:

“…And he who associates others with Allah has certainly fabricated a tremendous sin.”

Ultimately, since all that exists is owned and governed by Allah, the Exalted, it is crucial for individuals to follow His commandments. Just as one may incur penalties for violating a nation's laws, neglecting the divine regulations established by the Creator will result in difficulties both in this

life and the afterlife. While a person may opt to leave an undesirable country, they cannot escape the sovereignty of Allah, the Exalted. Although individuals might strive to alter societal norms, they cannot change the divine laws set forth by Allah, the Exalted. Just as a property owner sets the rules for their residence, the universe is ruled by Allah, the Exalted, who alone determines its laws without requiring human consent. Therefore, adhering to these divine regulations is essential for personal advantage. Those who comprehend this reality will obey the commands of Allah, the Exalted, by using the blessings He has granted them in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to appreciate the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their significance in promoting personal and societal welfare, or they can yield to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or grievances will protect them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

After mentioning the two outcomes on Judgement Day, Allah, the Exalted, discusses a specific event which will occur on Judgement Day in order to encourage people to adopt the correct behaviour in this world. Chapter 10 Yunus, verses 28-29:

“And the Day We will gather them all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.'" Then We will separate them, and their "partners" will say, "You did not used to worship us. And sufficient is Allah as a witness between us and you that we were of your worship unaware."”

It is important to remember that false deities, such as idols, are not the only thing a person can worship besides Allah, the Exalted. In actuality, anything that one obeys in violation of Allah, the Exalted, such as social media, fashion, culture, and people, is who they worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The scholars and monks of the people of the book were not worshipped; rather, they were obeyed in the disobedience of Allah, the Exalted, but this obedience was considered worship. This Islamic principle was also mentioned in relation to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The overwhelming majority of humanity did not engage in the worship of the Devil; however, they have been accused of such due to their obedience to him in defiance of Allah, the Exalted. Consequently, it is imperative to refrain from obeying other entities in the disobedience of Allah, the Exalted, including people, social media, fashion, and culture, as this would amount to worshipping these entities. Should one reject their servitude to Allah, the Exalted, they will inevitably find themselves subservient to other influences, such as individuals, social media, fashion, culture, and their employers. Balancing multiple and unjust masters results only in stress, as it is unfeasible to satisfy them all due to their erratic nature. Just as an employee with several supervisors struggles to fulfill everyone's expectations, those who reject the servitude of Allah, the Exalted, will become encumbered by numerous masters, ultimately forfeiting their peace of mind. Over time, these individuals may encounter sadness, isolation, depression, and even suicidal ideation, as their efforts to appease their worldly masters fail to yield the satisfaction they desire. This fundamental reality is evident to all, irrespective of their educational background. Furthermore, one's worship of other entities, by yielding to them in the disobedience of Allah, the Exalted, will not provide them with any advantage in the hereafter, as these entities will not assist them in their time of need. In fact, they will disavow any connection they had with them on the Day of Judgement. Chapter 10 Yunus, verses 28-29:

“And the Day We will gather them all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.'" Then We will separate them, and their "partners" will say, "You did not used to worship us. And sufficient is Allah as a witness between us and you that we were of your worship unaware."”

As Allah, the Exalted, has the power to resurrect the dead, just like He created people the first time, and as Allah, the Exalted, knows the intention, speech and actions of all people, He will hold them accountable on the Day of Judgement. Chapter 10 Yunus, verse 30:

“There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their Master, the Truth…”

The Day of Judgement is an event that is predetermined to occur. Observing the universe uncovers numerous examples of equilibrium. For example, the Earth sustains an optimal and balanced distance from the Sun. Should the Earth be even slightly closer or farther from the Sun, it would become uninhabitable. In a comparable manner, the water cycle, which involves the evaporation of water from the ocean into the atmosphere followed by its condensation to create rain, is carefully balanced to ensure that life can thrive on Earth. The ground has been structured in a balanced way, enabling the fragile branches and shoots of seeds to penetrate it to produce crops for sustenance, while also being sturdy enough to bear the weight of heavy constructions erected upon it. Numerous instances exist that not only clearly indicate the existence of a Creator but also illustrate balance. Nevertheless, one notable aspect of this world is evidently unbalanced, specifically, the actions of humanity. It is a frequent occurrence to observe oppressive and tyrannical figures who manage to escape consequences in this life. Conversely, numerous individuals endure oppression and various adversities yet fail to receive the rewards they deserve for their perseverance. Many Muslims who diligently

follow the commands of Allah, the Exalted, often face a multitude of challenges in this world and are granted only a limited portion of reward, while those who blatantly disregard Allah, the Exalted, revel in worldly pleasures. Just as Allah, the Exalted, has instituted balance in all His creations, the distribution of rewards and punishments for actions should also be just. Nevertheless, this is clearly not the reality in this world; therefore, it must occur at a different time, specifically on the Day of Judgement. Consequently, individuals must prepare for their unavoidable accountability by utilizing the blessings they have been bestowed, as delineated in Islamic teachings. This will ensure they are adequately prepared for their accountability and it will facilitate their attainment of peace of mind in this world, by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives.

But if one fails to behave in the correct way and instead adopts a different code of conduct, then they will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition and they will misplace everything and everyone in their lives. This will result in stress, challenges, and hardships even if they experience certain worldly luxuries. And as this behaviour will prevent them from preparing for their accountability on the Day of Judgement, all their efforts will be wasted in this world and they will be left empty handed on the Day of Judgement. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

And chapter 10 Yunus, verse 30:

“…and lost from them is whatever they used to invent.”

Therefore, one must avoid all man-made codes of conduct as they will inevitably prevent them from achieving peace of mind in this world and prevent them from preparing for their accountability in the hereafter. This includes holding beliefs about Judgement Day according to one’s own thinking, such as adopting wishful thinking whereby one believes they will be forgiven by Allah, the Exalted, irrespective of the deeds they have done. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

True hope in the mercy of Allah, the Exalted, involves striving to obey Him by using the blessings He has granted them in line with Islamic teachings, while also hoping for His mercy and forgiveness in both this life and the hereafter. This distinction is mentioned in a Hadith from Jami At Tirmidhi, number 2459. Therefore, it is important to recognize this difference and to

cultivate genuine hope in the mercy and forgiveness of Allah, the Exalted, steering clear of wishful thinking, which will not benefit them in this life or the next. Additionally, one should not mistakenly think they can correct things on the Day of Judgement through sincere repentance, intercession, or any other means if they choose a lifestyle other than Islam. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

And chapter 10 Yunus, verse 30:

“…and lost from them is whatever they used to invent.”

Furthermore, since Islam emphasizes the importance of learning and adhering to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it is essential to steer clear of alternative sources of religious knowledge, even if they may seem to promote good actions. The more one engages with these other sources, regardless of their potential for good, the less they will rely on the two primary sources of guidance, which can ultimately lead to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in these two sources of guidance will be

rejected by Allah, the Exalted. Moreover, increased reliance on alternative sources of religious knowledge can lead individuals to adopt beliefs and practices that contradict the core teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For instance, a person encountering challenges may be encouraged to engage in certain spiritual practices that conflict with Islamic teachings. If this individual is ignorant and accustomed to following other sources of religious knowledge, they may easily fall into this trap and start performing spiritual exercises that directly oppose Islamic principles. They may even come to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as the notion that individuals or supernatural beings can dictate their fate, as their understanding is derived from sources outside the two primary guides. Some of these misguided beliefs and practices can amount to clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may therefore unknowingly lose their faith due to the tendency to rely on various sources of religious knowledge. Consequently, engaging in religious innovations that lack foundation in the two primary sources of guidance can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Ultimately, an individual who professes to be a Muslim but continues to live in a manner contrary to Islamic teachings is at significant risk of jeopardizing their faith, as they fail to align their spoken affirmation of faith with their actions. Consequently, their insincere verbal assertion of belief in Islam will be rendered ineffective and will not benefit them. Chapter 10 Yunus, verse 30:

“…and lost from them is whatever they used to invent.”

It is crucial to understand that faith resembles a plant that requires nourishment through acts of obedience to flourish and prosper. Just like a plant deprived of sufficient sunlight will wither, a person's faith may also perish if it lacks the support of obedient actions.

After discussing some elements of Judgement Day, Allah, the Exalted, provides further evidence on why He alone should be obeyed and the reality of Judgement Day based on the fact that He has the power and knowledge to hold all people accountable on the Day of Resurrection. Chapter 10 Yunus, verse 31:

“Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight..."”

A person who attends to certain aspects of another individual's needs, such as their accommodation, deserves to be shown appreciation. Thus, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and proper for individuals to express their gratitude towards Him. True gratitude, in respect to one’s intention, means undertaking actions solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This caution is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not seek or anticipate any recognition or reward from others. Gratitude expressed through speech entails either articulating what is good or choosing silence. Furthermore, gratitude manifested through actions involves utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an abundance of blessings and ultimately fosters tranquility in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an item, it is deemed appropriate and customary for them to utilize that item as they see fit. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He alone determines what transpires within the universe and what does not. Thus, it is only just for an individual to submit to Allah, the Exalted, for He is the sole proprietor of the entire universe, encompassing them as well.

In a similar vein, when one lends an item they possess to another, it is only just that the borrower uses the item in accordance with the owner's wishes. Allah, the Exalted, has bestowed every blessing that an individual holds as a temporary loan. These blessings were not given as gifts. Much like earthly loans, this loan requires repayment. The sole means of repaying this loan is to utilize these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are indeed gifts, individuals will have the liberty to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Chapter 10 Yunus, verse 31:

“…Or who controls hearing and sight...”

As Allah, the Exalted, controls all the blessings one has been granted, such as their hearing, vision and their ability to understand things, if one fails to show gratitude by using these blessings correctly as outlined in Islamic teachings, then they may well lose them. In fact, it is quite obvious when one observes the wider society that when one misuses the blessings they have been granted, such as their physical senses, they often experience mental and physical ailments which destroys the blessings they have been granted.

As Allah, the Exalted, controls life and death, He has the power to resurrect the dead for their accountability on the Day of Judgement. Chapter 10 Yunus, verse 31:

“…and who brings the living out of the dead and brings the dead out of the living…”

To deny the potential for human resurrection on the Day of Judgement is indeed a peculiar assertion, especially when one considers the numerous instances of resurrection that manifest throughout the days, months, and years. For instance, Allah, the Exalted, employs rain to breathe life into a desolate, barren land and causes a lifeless seed to awaken and flourish, thereby sustaining creation. In a similar vein, Allah, the Exalted, possesses the power to resurrect the human being, akin to the dormant seed buried within the Earth, which eventually bursts forth into life. The cyclical nature of the seasons serves as a vivid illustration of resurrection. Take winter, for example, when the leaves of trees wither and fall, rendering the tree seemingly lifeless. Yet, in the subsequent seasons, the leaves reemerge, and the tree is once again vibrant with life. In addition, the origin of life of all living things is a dead cell, such as the human zygote. Even within the living human body, cells are constantly dying and being reproduced, such as skin cells, a process which people have no control over. Furthermore, the sleep-wake cycle of all living beings exemplifies resurrection as well. Sleep can be likened to a sister of death, as the senses of the sleeper are momentarily suspended. Allah, the Exalted, graciously restores a person's soul to them if they are meant to continue living, thus reviving the slumbering individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has

decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Contemplating these instances, along with numerous others, distinctly suggests the potential for the final resurrection on the Day of Judgement.

Chapter 10 Yunus, verse 31:

"…and who arranges [every] matter?..."

A clear sign that human beings do not govern all matters are the numerous instances where a well-structured plan unravels unexpectedly, without prior warning or justification. For instance, consider a married couple in excellent health who struggle to conceive a child despite undergoing medical treatments, while other couples, who take every precaution to prevent pregnancy, end up with several children. One should not be misled into thinking they possess dominion over the universe's affairs; rather, they have only a limited influence over their own actions. The reality is that if individuals had complete mastery over their bodies, illness would be non-existent. Furthermore, upon observing the various harmonious systems that exist within both the Heavens and the Earth, it becomes evident that they exert no control over any of these systems. Take, for example, the precise distance of the Earth from the Sun, the ideal density of the oceans that supports thriving marine life while allowing massive vessels to navigate

their surfaces, the perfect composition of the Earth that enables delicate plants to flourish even as towering structures are erected upon it, and the flawless water cycle that supplies creation with pristine, clean water. Such perfectly balanced systems are not controlled by people nor can randomness account for them. If there were multiple deities, each would have conflicting desires, inevitably resulting in chaos for creation. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

It is evident that this is not the situation, which unmistakably suggests that there can only be One God, Allah, the Exalted, who governs all matters. Chapter 10 Yunus, verse 31:

“…and who arranges [every] matter?...”

As Allah, the Exalted, controls every affair of the universe, it is absurd to disobey Him by misusing the blessings He has granted them, as no one can escape His control and might. Chapter 10 Yunus, verse 31:

“…They will say, "Allah," so say, "Then will you not fear Him?"”

But if one chooses to ignore the obvious signs within the Heavens and the Earth that indicate the complete control and authority of Allah, the Exalted, as obeying Him contradicts their worldly desires, then they will inevitably adopt the wrong way of life that only leads them to misusing the blessings Allah, the Exalted, has granted them. Chapter 10 Yunus, verse 32:

“For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?”

As a result, every facet of their life—be it family, friends, career, or wealth—becomes a source of stress. If they continue to disobey Allah, the Exalted, they may wrongly attribute their suffering to others, like their relatives. By distancing themselves from these good influences, they will only worsen their mental health, potentially leading to severe depression, substance abuse, and even suicidal ideation. This outcome is particularly evident when observing those who continue to misuse the blessings they have been granted, such as the wealthy and famous, despite their indulgence in material luxuries. If a muslim persists on this attitude, then they may well leave this world without their faith, as they failed to support their verbal declaration of faith with actions. Chapter 10 Yunus, verse 33:

“Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.”

It is essential to recognize that faith resembles a delicate plant that requires nurturing through acts of obedience to thrive and endure. Just as a plant deprived of essential nourishment, like sunlight, will wither away, so too can a person's faith perish if it is not sustained by acts of obedience.

As previously mentioned, it is crucial to bear in mind that false deities, including idols, are not the sole entities that an individual may worship apart from Allah, the Exalted. In truth, anything that one obeys in defiance of Allah, the Exalted—be it social media, fashion, culture, or individuals—constitutes their object of worship. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of humankind did not partake in the veneration of the Devil; nonetheless, they will face accusations of such for their obedience to him in opposition to Allah, the Exalted. The things one obeys in disobedience to Allah, the Exalted, are then criticized as they have no right to obeyed. Chapter 10 Yunus, verse 34:

“Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it…””

As Allah, the Exalted, alone controls life and death, He alone controls all the things which occur between the birth and the death of a creature. As a result, He alone deserves to accepted as their Lord and thus obeyed in every situation, by correctly using the blessings He has granted them as outlined in Islamic teachings. But as obeying Him involves controlling one’s worldly desires, those who persist on pursuing their worldly desires will be deluded by the different elements within society, such as social media, fashion and culture, into falsely believing peace of mind lies in this behaviour. Chapter 10 Yunus, verse 34:

“…so how are you deluded?”

As a result, they will persist on misusing the blessings they have been granted. Consequently, they will find themselves in an unsteady mental and physical condition, causing them to misplace everything and everyone in their lives, ultimately failing to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

Allah, the Exalted, then warns people against following man-made codes of conduct as they cannot lead one to peace of mind. Chapter 10 Yunus, verses 35-36:

“Say, "Are there of your 'partners' any who guides to the truth?" Say, " Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?" And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.””

No matter how advanced a society may become, and regardless of the knowledge they gain in various domains, including both the mental and physical aspects of humanity, it remains impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses all situations, conditions, and scenarios that individuals or societies may face throughout their lives on Earth. This task is inherently unfeasible, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone obtaining enough understanding to develop a flawless code of conduct that promotes peace and justice on both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of the past, present, and future. Chapter 10 Yunus, verse 35:

“Say, "Are there of your 'partners' any who guides to the truth?" Say, " Allah guides to the truth…"”

Therefore, He alone is rightly equipped to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and aids in achieving peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Historical evidence clearly shows that when this divine code of conduct was effectively applied in the lives of individuals, it led to the spread of justice and peace within society. As a result, individuals must accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal desires. They should behave like a wise patient who acknowledges and follows the medical advice of their doctor, understanding that it is ultimately for their own good, despite the prescription of unpleasant medications and a strict dietary plan. Chapter 10 Yunus, verse 35:

“…So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"”

Due to limitations in knowledge, foresight and inherent biases, all man-made codes of conduct are not based on evidence or knowledge, they are only based on worldly desires, assumptions and trial and error. Chapter 10 Yunus, verse 36:

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all…”

Individuals should therefore employ the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence, allowing them to make informed decisions, even if these decisions diverge from the prevailing opinions of the majority. This will prevent them from making decisions in ignorance, which always leads to stress and trouble in both worlds.

Chapter 10 Yunus, verse 36:

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all…”

Specifically in religious matters, one must adhere strictly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as they are rooted in knowledge and evidence. Whereas, all other sources of religious knowledge are not based on evidence and have been fabricated by misguided people who desire worldly things, such as leadership and

wealth. Indeed, the more one interacts with alternative sources, no matter their potential benefits, the less they will depend on the two main sources of guidance, which can ultimately result in misguidance. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not based on these two sources of guidance will be rejected by Allah, the Exalted. Furthermore, an increased dependence on other sources of religious knowledge can lead individuals to adopt beliefs and practices that are at odds with the fundamental teachings of Islam. This gradual divergence is how the Devil misleads people, step by step. For example, a person facing difficulties may be prompted to engage in certain spiritual practices that are inconsistent with Islamic teachings. If this person is unaware and used to following alternative sources of religious knowledge, they may easily fall into this trap and begin to perform spiritual activities that directly contradict Islamic principles. They might even develop beliefs about Allah, the Exalted, and the universe that are contrary to Islamic teachings, such as the idea that individuals or supernatural entities can control their destiny, as their understanding is shaped by sources outside the two primary guides. Some of these misguided beliefs and practices can lead to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim might therefore inadvertently lose their faith by acting on alternate sources of religious knowledge. As a result, participating in religious

innovations that are not grounded in the two main sources of guidance can cause an individual to stray from the right path which leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 10 Yunus, verse 36:

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all…”

Generally speaking, this occurs when one avoids gaining and acting on religious and useful worldly knowledge and instead bases their decisions on ignorance. It can be contended that ignorance is the root of all sins and misguidance, as an individual who genuinely understands the repercussions of their actions would refrain from committing them. This pertains to authentic beneficial knowledge, which is knowledge that is put into practice. In truth, any knowledge that remains unutilized does not qualify as beneficial knowledge. The Holy Quran illustrates the individual who acts in this way as a donkey burdened with books of knowledge that provide no advantage to it. Chapter 62 Al Jumu’ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

An individual who applies their knowledge seldom falters and engages in intentional wrongdoing. Indeed, when such an event occurs, it is typically due to a fleeting moment of ignorance, during which an individual neglects to act upon their knowledge, leading to sinful behaviour.

The Holy Prophet Muhammad, peace and blessings be upon him, once emphasized the gravity of ignorance in a Hadith recorded in Jami At Tirmidhi, number 2322. He stated that everything in the material world is cursed, with the exception of the remembrance of Allah, the Exalted, anything associated with this remembrance, the scholar, and the student of knowledge. This implies that all material blessings will turn into a curse for the ignorant, as they will misuse them, thus committing sins.

In truth, ignorance can be regarded as a person's greatest adversary, as it hinders them from safeguarding themselves from harm and reaping benefits, which can only be accomplished through the application of knowledge. The ignorant individual commits sins without realizing it. How can one evade sin if they are unaware of what constitutes a sin? Ignorance often causes one to overlook their obligatory duties. How can one fulfil their obligations if they are oblivious to what those obligations entail?

It is thus an obligation for all Muslims to acquire sufficient knowledge to perform all their obligatory duties and refrain from sins. This is corroborated by a Hadith located in Sunan Ibn Majah, number 224. Chapter 10 Yunus, verse 36:

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all…”

As Allah, the Exalted, knows all things, He is fully aware of those who base their decisions on knowledge or ignorance and He will therefore hold each person accountable for their choices in both worlds. Chapter 10 Yunus, verse 36:

“…Indeed, Allah is Knowing of what they do.”

After encouraging people to avoid man-made codes of conduct as they cannot lead them to peace of mind, due to deficiency in knowledge, foresight and due to inherent biases, and to instead follow the perfect divine code of conduct He has granted mankind, Allah, the Exalted, makes it clear that the Holy Quran, and by extension the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are from Him. Chapter 10 Yunus, verse 37:

“And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.”

The non-Muslims residing in Mecca, who were skilled in the Arabic language, acknowledged that the Holy Quran could not have been authored by a human. Chapter 10 Yunus, verse 37:

“*And it was not [possible] for this Qur'an to be produced by other than Allah…”*

Moreover, having known the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his declaration of Prophethood, they were aware that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Given that the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures—a reality recognized by both the People of the Book and the non-Muslims in Mecca—he would not have possessed knowledge of the modified or original teachings found within these holy texts. This reality further strengthens the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 10 Yunus, verse 37:

“…but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture…”

In general, the expressions found within the Holy Quran are unparalleled, and its meanings are presented with clarity. The words and verses demonstrate extraordinary eloquence, outshining any other text. It is free from contradictions, which are common in all other scriptures and teachings from various religions. The Holy Quran offers a comprehensive account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not have formal education in history. It guides individuals to accept all that is good and to reject all that is evil, influencing both the individual and society as a whole, thus fostering justice, security, and peace in every household and community. The Holy Quran avoids exaggeration, falsehood, or deceit, unlike poetry, stories, and fables. Every verse is beneficial and can be applied practically to one’s life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. Unlike other writings, the Holy Quran remains captivating even after multiple readings. It presents promises and warnings,

supported by undeniable and clear evidence. When discussing concepts that might seem abstract, such as the practice of patience, the Holy Quran always offers clear and practical methods for application in everyday life. It inspires individuals to fulfil their purpose of creation, which involves sincerely obeying Allah, the Exalted, by using the blessings granted to them in ways that are pleasing to Him. This guarantees that individuals find peace of mind and success in both this life and the afterlife, by fostering a harmonious mental and physical state and properly placing everyone and everything within their life while sufficiently preparing for their accountability on the Day of Judgement. The clear and appealing path becomes evident to those in search of serenity and true accomplishment in both worlds. As it relates to the essence of human nature, it provides timeless wisdom that benefits every person, place, and time. When understood and implemented correctly, it acts as a solution for all emotional, financial, and physical difficulties. It offers answers to every problem that an individual or an entire community might face. One only needs to look at history to observe how societies that faithfully embraced the teachings of the Holy Quran enjoyed the rewards of its all-encompassing and lasting wisdom. Despite the passage of time, not a single letter of the Holy Quran has been changed, as Allah, the Exalted, has promised to protect it. No other text in history has this extraordinary quality. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental issues present within a community and outlined the effective solutions for each of them. By rectifying these fundamental issues, the numerous secondary problems that arise from them would be resolved as well. This is the manner in which

the Holy Quran has tackled all the necessities for individuals and societies to thrive in both worlds. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This represents the most significant and eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who pursue and adhere to the truth will reap its benefits, while those who follow their own desires and selectively choose from it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

And chapter 10 Yunus, verse 37:

“…about which there is no doubt, from the Lord of the worlds.”

As the non-muslims of Mecca could not challenge the Holy Quran, in order to discourage others from accepting it they claimed the Holy Prophet Muhammad, peace and blessings be upon him, was its author, despite the fact that he never studied the previous scriptures, something the non-muslims of Mecca and the people of the book living in Medina, did not deny. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 10 Yunus, verse 38:

“Or do they say [about the Prophet], "He invented it?"…”

As the Holy Prophet Muhammad, peace and blessings be upon him, was a human being like them, if he did author the Holy Quran like they claimed, then the non-muslims of Mecca, the masters of the Arabic language, should have been able to produce something similar to the Holy Quran, thereby proving it is not from Allah, the Exalted. Chapter 10 Yunus, verse 38:

“…Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful."”

This challenge involves not only creating verses that align with the rhythmic style of the Holy Quran but also crafting verses and a chapter that reflect every characteristic of the Holy Quran. This includes its all-encompassing nature, its applicability to every situation, in every place and time, its comprehensibility for both the ignorant and the knowledgeable, and its capacity to offer practical advice that can be readily implemented in one’s life, rather than merely presenting concepts that may seem beneficial but lack practical applicability.

But as the non-muslims of Mecca, similar to many people since them, could not appreciate the widespread benefits of the Holy Quran, as many of its teachings contradicted their worldly desires, they rejected it. Chapter 10 Yunus, verse 39:

“Rather, they have denied that which they encompass not in knowledge…”

Whenever people are drowned in pursuing their worldly desires, they will not appreciate clear evidence which contradicts their desires, just like an addict does not accept the truth of their addiction and the harm it causes them, as this would contradict their desire to continue in their addiction. In addition, as the warnings in divine teachings have not manifested, such as

the punishment at the time of their death and in the hereafter, as a result, the one intoxicated by their worldly desires will continue disobeying Allah, the Exalted, by misusing the blessings they have been granted until they are caught by the punishment of Allah, the Exalted, unexpectedly. Chapter 10 Yunus, verse 39:

“…and whose interpretation has not yet come to them…”

In addition, when one is drowned in pursuing their worldly desires and as a result misuse the blessings they have been granted, they will fail to identify that the cause of their mental health issues is their disobedience of Allah, the Exalted. In fact, everything in their life, including their family, friends, career, and wealth, will become a source of stress. If they continue to disobey Allah, the Exalted, by misusing the blessings they have been granted they will end up blaming the wrong individuals and circumstances in their lives, such as their relatives, for their stress. By removing these positive influences from their lives, they are likely to exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who persist in misusing the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries.

Allah, the Exalted, then invites people to avoid this outcome by observing those who came before them, and by extension those around them, who behaved in the same manner and how it led them to stress, trouble and difficulties in both worlds. Chapter 10 Yunus, verse 39:

"…Thus did those before them deny. Then observe how was the end of the wrongdoers."

This verse encourages people to avoid a self-centered attitude, focusing only on their own lives and situations. Those who embrace the wrong attitude will miss valuable lessons from historical events, their personal experiences, and the situations of those around them. Learning from these elements is one of the best ways to improve one's actions and avoid repeating past errors, ultimately fostering inner tranquility. For example, witnessing wealthy and famous individuals misuse the blessings they have been granted, only to be weighed down by anxiety, mental health challenges, addiction, and even suicidal thoughts—despite experiencing brief moments of happiness and luxury—offers an important lesson. It teaches onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace does not arise from material wealth or fulfilling every worldly craving. Likewise, observing someone in poor health should inspire gratitude for one's own well-being and motivate its proper utilization before it is taken away. Therefore, Islam continually encourages Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

As Allah, the Exalted, does not force right guidance or misguidance on people, as this would defy the test of life in this world, He presents the truth in a clear manner, allows people to choose their path in life and then holds

them accountable for their intentions, speech and actions in both worlds. Chapter 10 Yunus, verse 40:

“And of them are those who believe in it, and of them are those who do not believe in it…”

Those who fail to accept and act on divine teachings will inevitably cause corruption within themselves and within society. Chapter 10 Yunus, verse 40:

“…And your Lord is most knowing of the corrupters.”

When they persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted it will lead them to an unbalanced mental and physical state and it will cause them to misplace everything and everyone within their life, thereby causing corruption to their mental and physical health. And this behaviour will prevent them from fulfilling the rights of people. As a result, they will cause the spread of corruption and injustice within society.

As mentioned earlier, as Islam does not force right guidance on people, muslims have been commanded to present the correct teachings of Islam

to the outside world through their speech and actions, by adopting the positive characteristics discussed within Islamic teachings, such as generosity, patience and gratitude, and by avoiding the negative characteristics discussed therein, such as pride, envy and greed, and then let other people decide their path in life. Chapter 10 Yunus, verse 41:

“And if they deny you, then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."”

As indicated by this verse, muslims must make a clear distinction between their intentions, speech and actions and those who do not believe in Islam, by moulding their behaviour according to the teachings of Islam, as this is the only way they can support their verbal declaration of faith in Allah, the Exalted. The muslim who fails to support their verbal declaration of faith in Allah, the Exalted, in this manner will inevitably adopt the behaviour of those who do not believe in Islam, by misusing the blessings they have been granted. As a result, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their lives and fail to prepare for their accountability on the Day of Judgement. This will cause stress, difficulties, and struggles in both worlds, even if they partake in certain worldly pleasures. In addition, as these muslims associated their intentions, speech and actions with those who do not believe in Allah, the Exalted, then they will unite with them in the hereafter. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. In fact, this behaviour may cause them to lose their faith. It is important to understand that faith is akin to a plant that needs nurturing through obedient actions to flourish and survive. Similar to how a plant deprived of essential resources like sunlight will die, a person's faith can

also diminish and die if it is not supported by acts of obedience. In order to avoid this outcome one must dissociate their intentions, speech and actions from those who do not believe in Allah, the Exalted, and instead base their intentions, speech and actions on Islamic teachings so that they obey Allah, the Exalted, by correctly using the blessings they have been granted. This will ensure they attain a balanced mental and physical state, they will correctly arrange everything and everyone in their lives, while also adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 10 Yunus, verse 41:

"…then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do.""

Allah, the Exalted, then criticizes some of the actions of those who ignore or reject Islamic teachings. Chapter 10 Yunus, verse 42:

"And among them are those who listen to you. But can you cause the deaf to hear…"

This criticizes the person who predetermines their choice in a matter, as their predetermined choice suits their desires, even before they listen to knowledge and evidence. They do not predetermine their choices on evidence and knowledge but rather base them on their desires. As a result,

even if clear evidence is presented to them, they will not accept the truth, such as how Allah, the Exalted, the One who knows all things, is the only One who can guide a person to obtaining peace of mind in both worlds through a balanced mental and physical state and through correctly placing everything and everyone within their life, as this reality contradicts their worldly desires. Chapter 10 Yunus, verse 42:

“…But can you cause the deaf to hear, although they will not use reason?”

Similarly, the one who makes a predetermined decision will not gain insight nor accept the truth, even when they witness it with their own eyes. Chapter 10 Yunus, verse 43:

“And among them are those who look at you. But can you guide the blind although they will not [attempt to] gain insight?”

For example, many people witness the rich and famous misusing the blessings they have been granted and how as a result they obtain an unbalanced mental and physical state and misplace everything and everyone within their life and how this leads them to mental health issues, such as depression, substance addiction and suicidal tendencies, even though they enjoy many worldly luxuries. Even after witnessing this truth, most people fail to understand that indulging in worldly desires or possessing worldly things do not lead to peace of mind. As a result, they

continue persisting on their worldly desires and encounter the same mental and physical problems the rich and famous encounter.

The one who makes predetermined decisions based on their worldly desires and fails to use the insight and understanding they have been granted when observing the choices of others, will not gain right guidance in worldly or religious matters. Chapter 10 Yunus, verse 44:

“Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.”

As a result, they will persist on misusing the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition and they will misplace everything and everyone in their lives. This will result in stress, challenges, and hardships even if they experience some material comforts. And as this behaviour prevents them from preparing for their accountability on the Day of Judgement, their stress and trouble will increase exponentially. Chapter 10 Yunus, verse 45:

“And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day…”

Allah, the Exalted, gives another reason why one should avoid making predetermined decisions to reject or ignore Islamic teachings as it contradicts their worldly desires, even if they obtain and enjoy all the things on offer in this world. Chapter 10 Yunus, verse 45:

“And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day…”

Irrespective of how old a person is, no one denies that life goes by extremely quickly. Therefore, it does not make sense to sacrifice the eternal blessings in the hereafter for the sake of enjoying an hour of worldly blessings in this world, especially, when the blessings of the world are imperfect, transient and death will eventually severe a person from them.

In general, harboring false hope for a prolonged life is a highly reproachable trait, as it primarily leads a Muslim to prioritize the accumulation of worldly possessions over the preparation for the afterlife. One merely needs to evaluate their typical 24-hour day and reflect on the amount of time allocated to worldly pursuits versus that dedicated to the hereafter to recognize this reality. Indeed, false hope for a long life serves as one of the most potent tools the Devil employs to mislead individuals. When a person is under the impression that they will enjoy a lengthy life, they postpone their preparations for the hereafter, mistakenly believing they can address it in the near future. Sadly, this near future often never materializes, resulting in individuals departing this world without having adequately prepared for the afterlife.

Furthermore, the illusion of a long life leads individuals to procrastinate genuine repentance and the improvement of their character, as they assume they have ample time to make these changes. It fosters a mindset of accumulating material possessions, such as wealth, under the belief that these will be necessary during their extended time on Earth. The Devil instills fear in people, convincing them that they must amass wealth for their later years, as they may find themselves without support when they become physically frail and unable to work. They overlook the fact that just as Allah, the Exalted, provided for their needs in their youth, He will also sustain them in their old age. In reality, the provisions for creation were designated over fifty thousand years prior to the creation of the Heavens and the Earth, as affirmed in a Hadith recorded in Sahih Muslim, number 6748. It is indeed peculiar how an individual will spend 40 years saving for their retirement, which seldom exceeds 20 years, yet fails to prepare similarly for the everlasting hereafter.

Islam does not instruct Muslims to neglect preparation for the world. There is no detriment in saving for the near future, provided that priority is given to the hereafter. Although individuals acknowledge the possibility of dying at any moment, some act as if they will exist indefinitely in this world. They may even reach a point where, if promised eternal life on Earth, they would still struggle to exert themselves further to amass more of the material world due to the limitations imposed by day and night. How many individuals have departed this life sooner than anticipated? And how many take this as a lesson and alter their conduct? Chapter 10 Yunus, verse 45:

“And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day…”

In truth, one of the most profound sorrows a person experiences at the moment of death or any other phase of the hereafter is the regret stemming from the procrastination in preparing for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allah delay a soul when its time has come. And Allah is Aware of what you do.”

A person would be considered foolish if they invested more time and resources into a house they intended to occupy for only a brief period, rather than one they planned to inhabit for an extended duration. This illustrates the tendency to prioritize the temporary world over the everlasting hereafter.

Muslims ought to strive for success in both this world and the hereafter, yet they must recognize that death does not arrive at a predetermined time, circumstance, or age known to them; it is inevitable. Consequently, prioritizing preparation for death and its subsequent consequences should

take precedence over planning for an uncertain future in this world. Chapter 10 Yunus, verse 45:

“And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day…”

As discussed earlier, one should avoid making predetermined decisions whereby they reject or ignore Islamic teachings as it contradicts their desires and they must instead make life choices based on clear evidence and knowledge and learn lessons from the people around them. If they fail to adopt the right behaviour, then they will recognize the people who presented Islamic knowledge and evidence to them but as it contradicted their desires they rejected or ignored it. And they will recognize the people they should have learned lessons from by observing their life choices and the consequences of these choices. But as this truth contradicted their worldly desires, they instead persisted on following the misguided in this world. Chapter 10 Yunus, verse 45:

“…[and] they will recognize each other…”

But this recognition will not benefit them as the time of making right decisions was in this world, whereas Judgement Day is the time for facing the consequences of their choices. Chapter 10 Yunus, verse 45:

"…Those will have lost who denied the meeting with Allah and were not committed to guidance."

This verse warns that if one fails to commit to right guidance practically, by correctly using the blessings they have been granted as outlined in Islamic teachings, then practically, they have denied their accountability on the Day of Judgement, as they failed to practically prepare for it. If their commitment to right guidance was extremely weak, then they may well meet Allah, the Exalted, on Judgement Day as a non-muslim, even if they claimed to believing in Him in this world. It is important to understand that faith is akin to a plant that needs nurturing through acts of obedience to flourish and survive. Similar to how a plant deprived of essential elements like sunlight will die, an individual's faith can perish if it is not supported by obedient actions.

Furthermore, an individual is recognized as a Muslim in this world by the law based on their spoken affirmation of faith. However, in the afterlife, each individual will be evaluated by Allah, the Exalted, according to their inner truth, which remains concealed from others. Consequently, a person who verbally professes belief in Allah, the Exalted, and their accountability in the hereafter, yet fails to substantiate their verbal affirmation with corresponding actions, may lack genuine faith in their spiritual heart. As a result, they will be regarded as a non-Muslim on the Day of Judgement, despite the law recognizing them as a Muslim in this world. One must therefore avoid becoming deluded by the fact they are considered a muslim in this world if they fail to support their verbal declaration of faith in Allah, the Exalted, with actions.

Allah, the Exalted, warns people that whether they accept and act on the clear proofs of Islam or ignore them as it contradicts their desires, they will face the consequences of their actions in both worlds, just like the people before them did. Chapter 10 Yunus, verse 46:

“And whether We show you some of what We promise them or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing.”

This is an undeniable and unavoidable reality. Indeed, in this world, their mindset will obstruct them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. Consequently, various elements of their lives, including family, friends, career, and wealth, will turn into sources of stress. If they persist in opposing Allah, the Exalted, they will wrongly attribute their stress to the wrong people and situations, like their relatives. By removing these positive influences from their lives, they will only worsen their mental health challenges, possibly spiraling into depression, substance abuse, and even thoughts of suicide. This outcome is clear when one observes those who continually misuse the blessings they have received, such as the wealthy and famous, despite their enjoyment of worldly pleasures. And as this behaviour prevents them from preparing for their accountability on the Day of Judgement, their stress and trouble will increase exponentially. Chapter 10 Yunus, verse 46:

“And whether We show you some of what We promise them or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing.”

The non-muslims of Mecca and the people of the book living in Medina, falsely believed that if the Holy Prophet Muhammad, peace and blessings be upon him, was killed or died, their problem with Islam would be solved. But they failed to recognize that the death of the Holy Prophet Muhammad, peace and blessings be upon him, would not change the fact that they would face the consequences of disobeying Allah, the Exalted, in both worlds. Similarly, ignoring Islamic teachings will not save one from facing the consequences of their actions in this world. Just like ignoring a financial responsibility, such as paying one’s gas bill, does not save them from the consequences of failing to do so, neither will ignoring Islamic teachings save them from facing the consequences of their disobedience of Allah, the Exalted, by misusing the blessings they have been granted. Ignoring an unavoidable reality, will not save one from facing it, it will only cause them to face it while unprepared. Just like the student who ignores preparing for their exam by studying will most likely fail, so will the person who ignores the reality of being held accountable for their actions in both worlds fail. Chapter 10 Yunus, verse 47:

“And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged.”

Every Holy Prophet, peace be upon them, will act as a witness, either for their people or against them. If one desires the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, in their favor then they must practically follow in his footsteps just like his Companions, may Allah be pleased with them, did. This involves learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Whereas, the one who ignores practically following the Holy Prophet Muhammad, peace and blessings be upon him, may find that he testifies against them on Judgement Day, even if they claimed to possess love and respect for him. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims as they are the sole group that accepted that the Holy Quran, whereas non-Muslims have not accepted it and thus cannot abandon it. The outcome of the Muslim, whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify against on Judgement Day, is evident.

The non-Muslims living in Mecca recognized the legitimacy of Islam; however, they resisted it due to the perceived danger it posed to their worldly ambitions and desires. They were concerned that the rise of Islam would threaten their social status and power. As a result, they concocted flimsy reasons to reject Islam, hoping to deter others from accepting it. One instance of this effort is when they would ask for the precise timing of the Day of Judgment to be disclosed to them, and when it was not provided,

they would assert that it would consequently never happen. Chapter 10 Yunus, verse 48:

“And they say, "When is [the fulfillment of] this promise, if you should be truthful?"”

This attitude was unwise, as the lack of knowledge regarding the precise date of the Day of Judgement does not imply that it will not take place. Likewise, the fact that individuals are unaware of the time of their death does not mean that death will not happen. Certain fundamental truths, such as death and the Day of Judgement, have been concealed from creation to ensure that people remain perpetually prepared, rather than delaying their preparations until the event is imminent. This proactive approach is far more effective in attaining success than a reactive one. For example, a wise student who is aware of an upcoming surprise test will consistently prepare on a daily basis until the test occurs. Conversely, if the student is provided with a specific date for the test, they may, due to a sense of complacency, defer their study efforts until the date approaches. This procrastination ultimately reduces their chances of success, as their level of preparation may be inadequate in this situation.

Moreover, the Holy Quran criticizes those who claim they will not accept or practice Islamic teachings until every aspect, including the unseen elements like the Angels, is made visible to them. This viewpoint is erroneous, as genuine faith is meaningful when it encompasses belief in certain unseen truths without the need to perceive them through the five senses, such as seeing Allah, the Exalted. Nonetheless, these unseen

elements are supported by numerous evidences and signs found in both the Heavens and the Earth. For example, the existence of a painting indicates the presence of a painter. In the same way, the existence of creation suggests a Creator, especially when the creation demonstrates perfection and harmony. Furthermore, there are countless worldly phenomena that people do not perceive yet utilize without any complaints. For instance, many individuals take medicine without comprehending how it operates within the human body. Although the ethical framework provided to humanity through Islam is entirely based on evidence and rational reasoning, certain aspects of Islam are fundamentally rooted in unseen realities, which enhances the significance of faith. Therefore, the claim of faith by an individual who observes unseen beings, such as Angels, will not be recognized by Allah, the Exalted, as believing in these unseen truths after they have been witnessed lacks value.

The evaluation of individuals is based on their capacity to acknowledge reality, even when it is not directly accessible through their senses, and their genuine submission to Allah, the Exalted, despite their ability to choose disobedience. In dispatching the Holy Prophets, peace be upon them, and in disclosing divine scriptures, Allah, the Exalted, has consistently provided a framework for assessing individuals' discernment and their adherence to Him. He has never unveiled reality to such a degree that individuals would be compelled to accept it without question. Were this the case, there would be no basis for testing, rendering the notions of success or failure irrelevant. Therefore, individuals should not expect the unseen to be manifested to them, such as the presence of Allah, the Exalted, and His Angels before them. Such an event would indicate the culmination of all matters, eliminating any chance for individuals to exercise their choices. The belief in and true obedience to Allah, the Exalted, are significant only as long as reality is presented in a way that permits its rejection. If the truth were fully disclosed, and individuals could perceive the unseen dimensions of the universe and the hereafter, their faith and

obedience would become devoid of worth. If all these aspects were to be visibly evident, even the most stubborn nonbelievers and the most serious sinners would not reject or oppose. The acceptance of faith and obedience is meaningful only while a veil conceals reality. The instant reality is entirely revealed will mark the conclusion of the time allotted for individuals to make choices and finalize their testing phase. This moment is referred to as the Day of Judgement. Chapter 10 Yunus, verse 49:

“Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."”

This verse also addresses another criticism that those who have dismissed divine teachings have raised throughout the ages. They assert that a Holy Prophet, peace be upon them, ought to be a different entity, such as an Angel, endowed with supernatural powers, rather than being a human like themselves. The role of a Holy Prophet, peace be upon them, is specifically designed for humanity, making it illogical to assign beings like Angels to fulfil this function. The primary purpose of a Holy Prophet, peace be upon them, is to provide a practical example for individuals on how to manage all facets of life. Unlike humans, Angels do not undergo experiences such as fatigue, which would hinder people's ability to emulate with an Angelic Prophet potentially offering them a justification before Allah, the Exalted, on the Day of Judgement. Therefore, even if Allah, the Exalted, were to appoint an Angel as a Holy Prophet, peace be upon them, He would have to present him in human form so that people could imitate him. Chapter 6 Al An’am, verse 9:

“And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves.”

Thus, why were non-Muslims surprised that a human was chosen to convey messages to others? Likewise, is it not customary to appoint a Holy Prophet, peace be upon them, to lead humanity? If individuals are wandering in misguidance and unaware of the truth, what is genuinely surprising: that their Creator and Lord would implement steps to guide them, or that they would be allowed to continue in their misguidance? Chapter 10 Yunus, verse 49:

“Say, "I possess not for myself any harm or benefit except what Allah should will…"”

Allah, the Exalted, then warns people to abandon their baseless excuses for ignoring or rejecting Islamic teachings as it will not save them from facing the consequences of their life choices in both worlds. One only needs to observe history and the people around them to recognize this undeniable and unavoidable truth. Chapter 10 Yunus, verse 49:

“…For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

Generally speaking, a person should not be fooled into believing they are completely free in this world, just because they have been granted a little freedom in respect to their intentions, speech and actions. In reality, if a person was truly free, they would have full control over their life, including their physical and mental health, their death and their accountability in both worlds. As they have no control over these things, they are not free, irrespective of how much worldly things, such as social media, fashion and culture, may falsely claim. Accepting this truth will encourage one to adopt the right behaviour, which involves correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, they properly align all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

Allah, the Exalted, then criticizes another method used by non-muslims throughout the ages in order to discourage people from accepting Islam. They would challenge their Holy Prophet, peace be upon them, to bring the punishment of Allah, the Exalted, immediately if their faith was the truth. But as Allah, the Exalted, has always granted respite to people, He would not punish them immediately and as a result, they would wrongfully use this respite as proof of the falseness of Islam. Chapter 10 Yunus, verse 50:

“Say, "Have you considered: if His punishment should come to you by night or by day - for which [aspect] of it would the criminals be impatient?"”

It is crucial to acknowledge that the reprieve bestowed by Allah, the Exalted, upon individuals is not permanent. A person who persists on misusing the blessings they have been granted should not be fooled into believing that just because they do not face immediate repercussions, or fail to see any consequences, they will avoid repercussions entirely. In this lifetime, their way of thinking will obstruct them from achieving a balanced state of mind and body, causing them to misplace everything and everyone around them. As a result, elements of their life, including family, friends, career, and wealth, will turn into sources of anxiety. If they persist in opposing Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and situations. By cutting off these beneficial connections, they will only worsen their mental health struggles, possibly leading to depression, substance misuse, and even thoughts of self-harm. This reality becomes clear when one observes those who continue to misuse the blessings they have been granted, such as the wealthy and famous, even though they seem to revel in worldly delights. And if they fail to repent and reform their behaviour then their final punishment in this world, their death and their accountability on the Day of Judgement will take them unprepared. Chapter 10 Yunus, verse 50:

“Say, "Have you considered: if His punishment should come to you by night or by day - for which [aspect] of it would the criminals be impatient?"”

They will not be granted any more respite to reform their behaviour, even if they declare faith and promise to support their verbal declaration of faith with actions, as this world is the place of actions and the hereafter is the place of accountability with no second chances. Chapter 10 Yunus, verse 51:

“Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] for it impatient.”

In fact, the muslim who fails to support their verbal declaration of faith with actions in this world may well leave this world without their faith and they will not be granted any second chances. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith die if it is not nurtured with acts of obedience. Chapter 10 Yunus, verse 52:

“Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"”

In general, on the Day of Judgement, Allah, the Exalted, will not grant forgiveness for disbelief, as it goes against the essential purpose of existence on Earth. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If every student were granted a passing grade irrespective of their performance in an exam, the significance of the examination would diminish. The primary aim of an examination is to distinguish between those who merit passing and those who do not. Similarly, if Allah, the Exalted, permitted disbelievers to enter Paradise alongside believers, it would establish an unfair equality between the two, undermining the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

While Allah, the Exalted, represents infinite Mercy, His compassion does not undermine His justice and fairness, as such actions would result in unacceptable behavior, which He is entirely free from. A judge in this world would face severe criticism and be removed from their position if they were to pardon every wrongdoer without imposing any consequences. Therefore, it is unreasonable to expect such actions from Allah, the Exalted, who is the ultimate Judge.

Achieving success in life generally demands considerable effort and determination, similar to the journey of becoming a physician. Since entering Paradise represents a far greater achievement than any earthly

success, it also requires a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has sinned while holding onto that faith.

Furthermore, disbelief is a blatant act of rebellion against one's Creator and Sustainer, and it represents a rejection of the very purpose for which one was created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, will encounter His rejection on the Day of Judgement. Similarly, those who fail to fulfill their true purpose will be discarded on that Day, akin to a device that does not perform its intended function and is deemed a failure, thus discarded.

A non-Muslim faces eternal punishment in Hell because their brief time on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Consequently, the repercussions of this disbelief are also everlasting in the afterlife.

Furthermore, one should not be misled into believing that because Allah, the Exalted, possesses limitless forgiveness, He should also pardon

disbelief. Genuine forgiveness for all sins is granted solely to those who acknowledge the Oneness of Allah, the Exalted. To deny His Oneness is to reject the concept of His infinite mercy, as it suggests that forgiveness can be sought from entities other than Allah, the Exalted. Therefore, one must either accept the Oneness of Allah, the Exalted, and the boundless nature of His forgiveness, or they will fail to recognize His Oneness and, consequently, the extent of His mercy. If they do not embrace His limitless forgiveness, it will remain unattainable for them, and they will persist in their disbelief unless they genuinely repent.

Moreover, an individual who opts for disbelief possesses the power to sway others towards the same choice, as their perspective may be perceived as a form of freedom, despite being fundamentally deceptive. Conversely, true freedom fosters inner tranquility, and those who continue to defy Allah, the Exalted, by misusing the blessings bestowed upon them will not experience such tranquility. Instead, they will encounter both mental and physical distress and they will misplace everything and everyone within their life. This will result in stress, challenges, and suffering in both this life and the next, irrespective of any material riches they may possess. Nevertheless, since this conduct can be portrayed as freedom, it may attract numerous followers. Consequently, a person who disbelieves in Allah, the Exalted, has the ability to guide many others to the same conclusion, ultimately facing the consequences of their decisions in the afterlife. Chapter 4 An Nisa, verse 48:

“…And he who associates others with Allah has certainly fabricated a tremendous sin.”

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is essential for individuals to follow His commandments. Just as one faces consequences for violating a nation's laws, neglecting the divine regulations set by the Creator will result in difficulties in both this life and the afterlife. While someone may opt to leave an undesirable country, they cannot escape the authority of Allah, the Exalted. Even if individuals try to change societal norms, they cannot modify the divine laws established by Allah, the Exalted. Just as a property owner sets the rules for their home, the universe is ruled by Allah, the Exalted, who alone defines its laws without requiring human consent. Therefore, adhering to these divine regulations is vital for personal advantage. Those who grasp this truth will follow the commands of Allah, the Exalted, by using the blessings they have received in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to acknowledge the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their significance in promoting personal and societal well-being, or they can give in to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of complaints or grievances will protect them from the results. Chapter 10 Yunus, verse 52:

“Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"”

Some people would inquire whether or not the Day of Judgement was true in order to seek the truth and others did so in order to mock its concept

thereby putting others off from accepting Islam. Chapter 10 Yunus, verse 53:

“And they ask information of you, "Is it true?"…”

Whether or not people accept the reality of the Day of Judgement and their accountability or not, it is clear it will occur and they will not be able to avoid it. Chapter 10 Yunus, verse 53:

“…Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allah].""

Denying the possibility of human resurrection on the Day of Judgement is indeed a strange claim, particularly when one can notice many examples of resurrection happening throughout the days, months, and years. For example, Allah, the Exalted, uses rain to rejuvenate a lifeless, barren land and brings a dead seed back to life, providing nourishment for creation. In the same way, Allah, the Exalted, has the ability to and will revive the human seed, which is buried in the Earth, just as the dead seed eventually grows into life. The changing of the seasons is a clear example of resurrection. Consider winter, for instance, when the leaves of trees die and fall, making the tree appear lifeless. However, in the subsequent seasons, the leaves return, and the tree is once again full of life. The process of resurrection even occurs continuously within the body. Cells are

constantly dying and being reproduced, such as skin cells. Moreover, the sleep-wake cycle of all living beings is another illustration of resurrection. Sleep can be compared to death, as the senses of the sleeper are momentarily inactive. Allah, the Exalted, then returns a person's soul to them if they are destined to continue living, thus reviving the sleeping individual once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Moreover, the Day of Judgement is an inevitable event. Observing the universe shows many examples of balance. For example, the Earth is at a perfect and harmonious distance from the Sun. If it were even a little closer or further away, it would become uninhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere, followed by condensation to create rain, is carefully balanced to ensure that life can flourish on Earth. The soil is designed so that delicate branches and shoots of seeds can break through it to produce crops for all living beings, while also being strong enough to support heavy structures built on it. There are many examples that not only indicate the existence of a Creator but also highlight the principle of balance. However, a significant imbalance in this world is the behaviour of humanity. It is often seen that oppressive and tyrannical individuals escape consequences in this life. Conversely, countless individuals endure oppression and face various hardships without receiving their rightful rewards for their perseverance. Many Muslims who sincerely follow Allah, the Exalted, frequently face considerable challenges in this world and receive only a

small portion of their rewards, while those who openly defy Allah, the Exalted, enjoy worldly luxuries. Just as Allah, the Exalted, has created balance in all His creations, the rewards and punishments for actions should also be balanced. Yet, this is clearly not the case in this world, which is why it must occur at another time, specifically on the Day of Judgement.

For the Day of Recompense to begin, this material world must come to an end. This is because punishment and reward can only be administered once everyone’s actions have concluded. Thus, the Day of Recompense cannot occur until the deeds of people have reached their end. This suggests that the material world will eventually come to a close, whether sooner or later.

Contemplating this discussion can deepen one's belief in the Day of Judgement, motivating them to ready themselves by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the practices of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation will lead to tranquillity and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

But if one fails to accept the reality of Judgement Day, as being held accountable for their actions contradicts their worldly desires, then they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will experience a lack of mental and physical equilibrium and misplace everything and everyone within their life. This will bring about stress, obstacles, and difficulties, despite any material comforts they may enjoy. And as this behaviour will prevent them from practically preparing for their accountability on the Day of Judgement, their trouble and difficulties in the hereafter will increase exponentially and they will not be granted a second chance to obey Allah, the Exalted, or make amends by correctly using the blessings they have been granted as outlined in Islamic teachings, even if they possessed the Earth full of blessings. Chapter 10 Yunus, verse 54:

"And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment…"

In general, Muslims ought to recognize that regrets can be divided into two distinct categories. The first category encompasses regrets related to worldly matters, such as the absence of marriage or children. The second category pertains to the regrets one may experience in the grave and on Judgement Day, including the failure to utilize their resources and blessings effectively to please Allah, the Exalted. Regrets concerning worldly affairs, regardless of their nature, are not permanent; they will cease when an individual fulfills their desires, alters their perspective, or passes away. These regrets are inherently temporary, as the longest one can experience

this type of regret is until death. Furthermore, they are not of great significance, as while they may induce sadness, they do not result in severe punishment or torment. Additionally, these regrets will dissipate if a person attains Paradise through the mercy of Allah, the Exalted.

Conversely, the regrets associated with the hereafter are enduring, as the duration spent in the grave and on Judgement Day far exceeds one's earthly existence. Such regrets will persist until an individual enters Paradise, which may not occur or could take an exceedingly long time, given that a single day in the hereafter is equivalent to a thousand years on Earth. Chapter 22 Al Hajj, verse 47:

"…And indeed, a day with your Lord is like a thousand years of those which you count."

Ultimately, these regrets hold considerable weight, as they could result in severe punishment and suffering in the afterlife.

Consequently, a Muslim ought to reflect on this and show compassion towards themselves by working to eliminate the possible regrets they may face in the grave and on Judgement Day, prior to addressing the regrets of this world. Chapter 89 Al Fajr, verses 23-24:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."”

Whether or not one appreciates the importance of avoiding regrets on Judgement Day, the Day of Regret, when they will not be granted any more respite or chances to correct their behaviour, either way Allah, the Exalted, will judge them according to their intentions, speech and actions with fairness as they cannot escape His control and power. Chapter 10 Yunus, verses 54-55:

“…and they will be judged in justice, and they will not be wronged. Unquestionably, to Allah belongs whatever is in the heavens and the earth…”

As Allah, the Exalted, created and controls all the affairs of the creation, His promises are true and inescapable. Chapter 10 Yunus, verse 55:

“…Unquestionably, the promise of Allah is truth…”

He has promised those who sincerely obey Him, by correctly using the blessings they have been granted as outlined in Islamic teachings of peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 10 Yunus, verse 55:

"…Unquestionably, the promise of Allah is truth…"

He has promised those who fail to obey Him thereby misusing the blessings they have been granted of stress, trouble and difficulties in both worlds as they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to correctly prepare for their accountability on the Day of Judgement, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 10 Yunus, verse 55:

“…Unquestionably, the promise of Allah is truth…”

He has promised to hold all people accountable for their actions in both worlds in order to balance their actions, just like He has balanced all other systems within the universe, such as the ideal distance of the Earth from the Sun, the exact density of the oceans that allows marine life to thrive

while large ships traverse their surfaces, the perfect composition of the Earth that nurtures delicate plants while also facilitating the construction of towering buildings, and the balanced water cycle that provides creation with pure and clean water. In fact, without the hereafter, the efforts of people will inevitably be wasted as everyone will leave this world empty handed and death will separate them from the worldly success they gained, thereby making all their efforts and achievements meaningless. The hereafter gives meaning and purpose to life in this world, as a person’s efforts will not be wasted. Instead, they will be held accountable for them and either obtain reward or punishment accordingly. Therefore, life in this world only has value with the reality of Judgement Day and the hereafter. Accepting this truth requires one to practically prepare for it by correctly using the blessings they have been granted as outlined in Islamic teachings. But as this contradicts the worldly desires of people, many of them will reject or ignore preparing for their accountability even if they verbally claim belief in it. As a result, they will behave ignorantly towards the Day of Judgement and their accountability in the hereafter. Chapter 10 Yunus, verse 55:

“…Unquestionably, the promise of Allah is truth, but most of them do not know.”

In order to be positively affected by the promises of Allah, the Exalted, one must adopt strong faith. A robust faith is essential for maintaining a commitment to obey Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. Strong faith is cultivated through comprehending and practicing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, leads to peace in both this life and the hereafter.

Conversely, those who are unaware of Islamic principles often possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of knowledge can obscure the reality that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is crucial for achieving true peace in both worlds. Therefore, it is imperative for individuals to fortify their faith by pursuing Islamic knowledge and applying it in practice, ensuring their unwavering obedience to Allah, the Exalted, at all times. This involves appropriately utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately fostering a balanced mental and physical state and the correct prioritization of all aspects of their lives.

As Allah, the Exalted, created and has full control over life and death, resurrecting people after their death and holding them accountable is not a difficult task for Him. If they fail to adopt the right behaviour in this world and instead persist on misusing the blessings they have been granted, then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Then eventually they will be taken by death and face their final accountability in the hereafter unprepared. Chapter 10 Yunus, verse 56:

“He gives life and causes death, and to Him you will be returned.”

As life and death are not under the control of people, it means they have limited freedom to act in this world. As a result, they should use the time and resources they have been given in the correct way, as outlined in

Islamic teachings, so that they obtain peace of mind in this life and in the next, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 10 Yunus, verses 57-58:

“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."”

It is important to highlight that, in contrast to numerous other religions and lifestyles, Islam serves as both a religion and a way of life for every individual, without exception. Chapter 10 Yunus, verse 57:

“*O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts…”*

This highlights the significance of equality in Islam. Islam evaluates individuals' status according to one fundamental criterion: the extent of their sincere obedience to Allah, the Exalted. This entails utilizing the blessings bestowed upon them in manners that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other criteria for assessing individuals' status, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they may lead to racism and division within the community. It is crucial to understand that since a person's intentions are concealed from others, they cannot evaluate others as superior based on external behaviors. Therefore, they must avoid asserting claims regarding the status of themselves or others, as only Allah, the Exalted, possesses knowledge of the intentions, words, and actions of all individuals. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 10 Yunus, verse 57:

"O mankind, there has to come to you instruction from your Lord…"

Due to the limited knowledge, foresight and inherent biases, people will never be able to create a code of conduct which ensures justice and fairness within society. Irrespective of how advanced a society may become, its code of conduct will always favor some of others, such as the rich over the poor. As the limitless knowledge of Allah, the Exalted, encompasses the past, present and future, He alone can provide the perfect code of conduct which can ensure justice and peace spreads within society. Allah, the Exalted, alone can define the rights of other people in society, such as one's relatives, to ensure the spread of justice and peace. Whereas, as evident from society today in all parts of the world, when people define the rights of other people, they will never be able to be just and fair, as their definitions will be dictated by their own desires even if they show some kind treatment to others. In fact, in most cases, a person will only ever worry about their own rights and easily neglect the rights of others. This will only cause the spread of injustice and corruption within society. Islamic history has clearly shown that when people adhered to the instructions granted by Allah, the Exalted, people fulfilled the rights of each other and as a result, justice and peace was established within society.

Not only does Allah, the Exalted, provide instructions to ensure peace and justice spreads within society but He also provides guidance on how an individual can achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Once more, the understanding of the mental and physical conditions of individuals held by society will never suffice to attain this result, regardless of the extensive research conducted. This is because such knowledge cannot address every challenge a person may encounter throughout their life. Their guidance cannot enable one to evade all forms of mental and physical stress, nor can it ensure that one accurately organizes everything and everyone in their life, owing to constraints in knowledge, experience, foresight, and inherent biases. Chapter 10 Yunus, verse 57:

“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts…”

But only those who practically implement the instructions of Allah, the Exalted, into their lives, thereby supporting their declaration of faith in Him with actions, will benefit from His guidance so that they correctly use the blessings they have been granted as outlined in Islamic teachings. Chapter 10 Yunus, verse 57:

“…and guidance and mercy for the believers.”

This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. And as this behaviour ensures the rights of people are fulfilled, it will cause the spread of justice and peace within society also. Chapter 10 Yunus, verse 58:

“Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."”

One only needs to observe the rich and famous and how, despite having access to countless forms of luxury and entertainment, they lead miserable lives, plagued with mental health issues, such as depression, substance addiction and suicidal tendencies. This makes it clear that peace of mind does not lie in pursuing all of one’s worldly desires and instead lies in achieving a balanced mental and physical state and through correctly placing everything and everyone within their life, just like a library of books arranged in the correct order provides ease for the one who searches for a specific book. As Allah, the Exalted, alone can grant the knowledge to achieve this outcome, as He knows all things, such as the human psyche, the one who desires to obtain peace of mind in both worlds must accept and act on Islamic knowledge. Chapter 10 Yunus, verse 58:

“Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."”

Consequently, an individual should embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They ought to conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain improved mental and physical well-being, so too will the individual who embraces and follows Islamic teachings.

Chapter 10 Yunus, verse 57:

“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.”

Numerous individuals, including Muslims, seek guidance and information to alleviate their mental health issues, such as stress, anxiety, and depression, from various worldly sources, including self-help gurus, psychologists, and counselors. While some of the insights and advice they receive from these sources may be beneficial, particularly when aligned with Islamic teachings, the majority of such guidance is often not entirely useful due to numerous limiting factors. For instance, a counselor's knowledge and experience are inherently restricted, regardless of the extent of their education or the number of clients they have assisted. Their viewpoint is always constrained, as they can only observe and interpret the thoughts and behaviors of others from a limited perspective. They are privy only to what the patient chooses to disclose and may remain unaware of many emotions and feelings that the patient struggles to articulate. Researchers also face limitations based on the demographic sample they utilize in their studies, which can be influenced by factors such as age, race, ethnicity, social class, and religion, among others. Furthermore, a counselor or self-help guru may harbor unconscious biases towards certain attitudes and behaviors shaped by their personal experiences. For example, a male counselor may find it easier to comprehend the mindset of a male client. Additionally, a counselor might unconsciously draw upon their past relationships, such as envisioning their ex-wife during couples therapy sessions. These biases are unavoidable, as human experiences

significantly shape individuals and are profoundly influenced by their subconscious.

The sole entity capable of fully supporting an individual's mental health is the one who remains entirely impartial in all situations and circumstances. This is the entity whose understanding thoroughly covers every form of emotion, behavior, thought, and trait that a human may encounter. The one who possesses the remedy for every mental challenge. The one who is devoid of errors in the diagnosis of mental health conditions. The only Being who can accomplish all of this and beyond is Allah, the Exalted. Chapter 67 Al Mulk, verse 14:

"Does He not know those whom He created..."

Consequently, if an individual seeks a remedy for their mental challenges, they should pursue it from Allah, the Exalted, by acquiring and implementing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By following this approach, the worldly sciences that align with Islamic teachings will also provide them with benefits. Chapter 21 Al Anbiya, verse 10:

"We have certainly sent down to you a Book [i.e., the Qur'ān] in which is your mention. Then will you not reason?"

And chapter 10 Yunus, verses 57-58:

“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."”

In addition, justice and peace cannot flourish in society without two fundamental elements, both of which are linked to Allah, the Exalted, and have been instructed by Him: the fear of Allah, the Exalted, and a good legal system. A robust legal framework alone is insufficient; without the fear of Allah, the Exalted, individuals may feel emboldened to breach the law if they think they can escape worldly authorities, such as the police. Moreover, a properly functioning legal system can be exploited in the absence of fear of divine punishment. Furthermore, an effective and equitable legal system is crucial to deter criminal activity, especially among those who do not hold the fear of Allah, the Exalted. Thus, to cultivate justice and peace, a society must possess both a dependable and unbiased legal system and the fear of Allah, the Exalted, both of which are intrinsically linked to Islam.

Throughout the generations, Allah, the Exalted, has always provided mankind with right guidance so that they achieve peace of mind on an individual and societal level. But as divine teachings often contradicts the worldly desires of people, they either ignored divine teachings or altered

them to suit their worldly desires. Allah, the Exalted, warns muslims to avoid behaving in this manner in respect to Islamic teachings by either ignoring them or intentionally misinterpreting them. Chapter 10 Yunus, verse 59:

“Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah?"”

As Allah, the Exalted, created and provides all the blessings people possess, He alone should decide how they should be utilized and He alone knows how people should use them so that they achieve peace of mind on an individual and societal level. One must therefore strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other forms of religious knowledge, in order to avoid acting on innovations. The more a person depends on alternative religious knowledge, even if it leads to positive outcomes, the less they will act upon the two main sources of guidance, which can ultimately lead to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that anything not based on these two sources will be rejected by Allah, the Exalted. Additionally, the more one pursues other sources of religious knowledge, the more likely they are to adopt practices that contradict Islamic teachings. This gradual drift is how the Devil misleads people, step by step. For example, someone facing difficulties might be encouraged to engage in certain spiritual practices that oppose Islamic principles. If this person is ignorant and tends to follow alternative religious sources, they may easily fall into this trap and begin performing spiritual activities that directly conflict with Islamic

teachings. They might even develop beliefs about Allah, the Exalted, and the universe that are at odds with Islamic doctrine, such as the idea that individuals or supernatural entities can control their destiny, as their understanding comes from sources other than the two primary guides. Some of these misguided beliefs and practices can lead to outright disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may therefore lose their faith without being aware of it, as they often act on alternate sources of religious knowledge. Chapter 10 Yunus, verse 60:

“And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection?...”

It is very strange that despite Allah, the Exalted, providing the perfect code of conduct for people to follow in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and

everyone within their life, many people still search and act on alternate sources of religious knowledge. Chapter 10 Yunus, verse 60:

"…Indeed, Allah is full of bounty to the people, but most of them are not grateful."

In order to avoid this attitude and instead remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them, one must adopt strong faith. This strong faith is essential for remaining dedicated to obeying Allah, the Exalted, in all situations, whether during times of prosperity or hardship. Such deep faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in both this life and the afterlife. In contrast, those who are unaware of Islamic principles tend to have a fragile faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge can cloud their perception, preventing them from realizing that surrendering their desires in favor of following the commands of Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is vital for individuals to strengthen their faith by seeking Islamic knowledge and applying it practically, ensuring they remain obedient to Allah, the Exalted, at all times. This involves using the blessings they have received in accordance with Islamic teachings, ultimately leading to a harmonious mental and physical state and the proper prioritization of all aspects of their lives.

Whether one obtains strong faith and commits to the obedience of Allah, the Exalted, at all times, or persists on pursuing their worldly desires thereby misusing the blessings they have been granted, either way, Allah, the Exalted, knows their intentions, speech and actions and will hold them accountable in both worlds. Chapter 10 Yunus, verse 61:

"And you are not [engaged] in any matter or follow any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register."

The fact that following the Holy Quran has been separated from other actions indicates the importance of learning and acting on its teachings. Therefore, reciting it in a language one does not understand is not good enough as following it requires one to understand and act on it. Just like a map will not guide one to their destination until they understand and act on it, the Holy Quran will not guide one to peace of mind in both worlds if they fail to understand and act on it. The one who practically follows the Holy Quran will ensure they correctly use the blessings they have been granted. This will ensure that they attain a balanced state of mind and body, effectively aligning all aspects of their lives and adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds and divine protection from extreme emotions, such as extreme fear and grief. Chapter 10 Yunus, verse 62:

“Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve.”

It is crucial to understand that this does not imply an absence of stress in this world, as experiencing stress is an inherent aspect of life in this world. Instead, it signifies that individuals will receive the strength and guidance necessary to navigate every challenge they encounter, enabling them to triumph over these obstacles while gaining numerous rewards and achieving tranquility in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, those who ignore Islamic teachings will discover that they are overwhelmed and dominated by every challenging circumstance they face. Consequently, they will gradually move away from tranquility as time progresses, ultimately resulting in a life filled with stress, anxiety, and mental health issues, including depression, substance abuse, and even suicidal thoughts, despite occasionally enjoying moments of pleasure. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 10 Yunus, verse 62:

“Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve.”

But in order to obtain peace of mind in both worlds whereby one is protected from extreme emotions and mental imbalance, they must support their verbal declaration of faith in Allah, the Exalted, with actions. Chapter 10 Yunus, verse 63:

“Those who believed and were fearing Allah.”

This involves sincerely obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will help them achieve a harmonious balance of mind and body, aligning all facets of their lives and properly equipping them for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 10 Yunus, verse 64:

“For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.”

Chapter 10 Yunus, verse 63:

“Those who believed and were fearing Allah.”

An aspect of the piety mentioned in this verse is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not merely state that one should not cross His boundaries; rather, He explicitly indicated that individuals must not even come near His limits. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from eating from the tree in Paradise, but He also cautioned him against even approaching the tree, despite the fact that approaching it was permissible. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous instances demonstrate that merely because an action is legal, it does not imply that one should engage in it. There are certain permissible actions, like engaging in vain matters, that should be shunned as they frequently pave the way to unlawful behavior. Take, for instance, vain chatter, which is not classified as a sin but can lead to sinful acts such as

gossiping and lying. Similarly, vain expenditure of wealth can result in wastefulness, which is indeed a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The overwhelming majority of individuals who have strayed from the right path did so through a gradual process. For instance, they initially approached unlawful activities without engaging in them, but over time, they found themselves encouraged and tempted to participate in those unlawful acts. Take, for example, a person who spends time with those who consume alcohol; they are more likely to eventually partake in drinking than someone who does not associate with drinkers. This mindset of steering clear of certain lawful activities, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he advised that an individual cannot attain true piety, meaning they cannot consistently use the blessings they have been given in accordance with Islamic principles, until they forsake some lawful activities out of concern that these may lead them to unlawful behavior. Consequently, it is crucial to focus not only on avoiding unlawful actions but also on steering clear of certain lawful ones, especially vain pursuits, due to the fear that they may ultimately lead to the unlawful. This vigilance will help ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which entails utilizing the blessings they have been granted in the right way, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice is the core of righteousness and paves the way for tranquility in both this life and the hereafter through obtaining a balanced mental and physical

state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 10 Yunus, verse 64:

“For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.”

Those who do not grasp the significance of respecting the boundaries set by Allah, the Exalted, tend to indulge excessively in permissible pleasures, particularly vain pursuits. This overindulgence heightens the likelihood of engaging in forbidden actions and leads to a misuse of the blessings bestowed upon them. As a result, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone around them, leaving them unprepared to confront their responsibilities on the Day of Judgement. This will lead to stress, difficulties, and obstacles in both worlds, despite any material comforts they may enjoy. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

As Allah, the Exalted, alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind and who does not and nothing can change this truth. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, a person must accept and apply Islamic principles for their own advantage, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical

recommendations, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this careful patient will reach the pinnacle of mental and physical health, so will the individual who embraces and follows Islamic teachings. This is because Allah, the Exalted, is the sole possessor of the knowledge required to guide a person towards achieving a balanced mental and physical condition, and to rightly arrange everything and everyone in their life. Chapter 10 Yunus, verses 63-64:

"Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment."

As following Islamic teachings often contradicts the worldly desires and ambitions of people, they will criticize it anyway they can. Chapter 10 Yunus, verse 65:

"And let not their speech grieve you…"

In general, when an individual chooses a different route than their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal aspirations over adhering to the teachings of Allah, the Exalted. Consequently, this may result in

criticism aimed at those who steadfastly uphold their faith, often from family members.

Moreover, societal influences such as social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. The promotion of Islam is frequently viewed as an obstacle to their pursuits of wealth and social standing. Sectors that face criticism from Islam actively resist the incorporation of Islamic principles and discourage Muslims from remaining true to their faith. This significantly contributes to the pervasive anti-Islamic sentiments seen across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic principles, which promote moderation in personal desires and the wise utilization of the blessings granted to them, often encounter adverse reactions from individuals who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle characterized by unchecked desire. They often target specific elements of Islam, such as the women's dress code, to undermine its appeal. However, perceptive individuals can easily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other vital professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the tenets of Islam and the disciplined

behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any way they can. Chapter 10 Yunus, verse 65:

“And let not their speech grieve you…”

In all situations, a person must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that such commitment will provide them with peace and shield them from the adverse effects of others. Chapter 10 Yunus, verse 65:

“And let not their speech grieve you. Indeed, honor belongs to Allah entirely. He is the Hearing, the Knowing.”

Whereas, choosing to disobey Allah, the Exalted, in order to satisfy others and pursue one’s desires will ultimately result in a loss of inner peace, as this decision will lead them to misuse the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical distress, they will misplace everything and everyone around them, leaving them unprepared for their accountability on the Day of Judgement. This will lead to stress, challenges, and hardships in both worlds, regardless of any material wealth they may enjoy.

To maintain a steadfast mindset, one must work on building a solid faith. A strong faith is crucial for remaining dedicated to obeying Allah, the Exalted, in all situations, whether in good times or bad. This deep faith is nurtured by understanding and applying the clear signs and teachings in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings show that true obedience to Allah, the Exalted, brings peace in this life and the next. On the other hand, those who lack knowledge of Islamic principles will have a weak faith, making them more likely to stray from obedience, especially when their personal desires clash with divine guidance. Such ignorance can cloud their understanding that giving up their desires to follow the commands of Allah, the Exalted, is the way to find true peace in both worlds. Therefore, it is important for individuals to strengthen their faith by seeking Islamic knowledge and applying it in practice, ensuring they remain obedient to Allah, the Exalted, at all times. This means using the blessings they have received in accordance with Islamic teachings, which ultimately leads to a balanced mental and physical state and the right prioritization of all areas of their lives. The stronger one's faith, the more they will obey Allah, the Exalted. Consequently, the more honor they will receive in both worlds from the Owner and Source of all honor, even if they possess few worldly things and enjoy few worldly luxuries. Chapter 10 Yunus, verse 65:

"…Indeed, honor [due to power] belongs to Allah entirely. He is the Hearing, the Knowing."

And chapter 63 Al Munafiqun, verse 8:

"…And to Allah belongs [all] honor, and to His Messenger, and to the believers…"

This outcome is inevitable, as Allah, the Exalted, controls the affairs of the creation. Chapter 10 Yunus, verse 66:

"Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth…"

In general, since all that exists is owned by and entirely under the dominion of Allah, the Exalted, it is imperative for individuals to adhere to His commandments. Just as one faces repercussions for failing to comply with the laws of a nation, they will encounter challenges in both this life and the hereafter if they disregard the regulations established by the Creator of the universe. While an individual may choose to leave a country if they disagree with its laws, they cannot escape to a place where the authority and laws of Allah, the Exalted, do not exist. A person may alter the rules of their community, but they will never possess the power to change the decrees of Allah, the Exalted. Furthermore, just as a homeowner dictates the rules for their property, irrespective of any opposition from others, the universe is owned by Allah, the Exalted, who alone formulates the laws that govern it, independent of human approval. Consequently, it is essential to comply with these regulations for one's own advantage. Those who grasp this truth will obey the commands of Allah, the Exalted, and endeavor to serve Him by utilizing the blessings they have received in manners that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals

can either strive to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging how they serve their own interests and the greater community, fostering peace in both worlds, or they can opt to indulge their desires and dismiss the teachings of Islam. Nevertheless, those who neglect to adhere to Islamic principles should brace themselves for the consequences of their actions in both worlds, as no amount of objections, protests, or grievances will shield them from the repercussions. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

It is crucial to recognize that false gods, including idols, are not the sole entities a person may worship besides Allah, the Exalted. In truth, anything that one obeys in defiance of Allah, the Exalted—be it social media, fashion, culture, or individuals—becomes their object of worship. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of people did not participate in the worship of the Devil; nonetheless, they will face accusations of doing so because of their obedience to him in opposition to Allah, the Exalted. Chapter 10 Yunus, verse 66:

“…And those who invoke other than Allah do not [actually] follow [His] "partners." They follow not except assumption…”

The assumption that obeying worldly things such as social media, people, fashion and culture leads to peace of mind occurs when people blindly follow the majority opinion. One should refrain from uncritically adhering to the actions of others, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When an individual witnesses the majority of society disregarding Islamic principles, they may come to the conclusion that the actions of the majority are inherently correct, leading them to follow suit without contemplation or introspection. In reality, the consensus of the majority is not invariably accurate. Historical evidence has consistently demonstrated instances where the majority's opinion or belief was later disproven by new findings and insights, such as the erroneous belief that the Earth was flat. It is crucial to avoid behaving like livestock by thoughtlessly conforming to the majority viewpoint, as this often culminates in misguided decisions in both worldly and spiritual matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation based on knowledge and evidence, enabling them to make well-informed decisions, even if these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of uncritically following others even in religious matters for this reason and thus urges Muslims to acquire knowledge and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

In truth, every individual who neglects the Islamic code of conduct in favour of alternative man-made codes does so solely to satisfy their worldly desires, as all other codes of conduct are fundamentally based on human desires rather than on anything substantial, such as knowledge and clear evidence. Chapter 10 Yunus, verse 66:

“…They follow not except assumption, and they are not but falsifying.”

The affluent and influential frequently exhibit a stronger attachment to this mentality, as they understand that accepting the tenets of Islam necessitates adherence to a specific moral code, which would restrict their

pursuit of worldly desires. Consequently, they promote this mindset among others, apprehensive of losing their authority and control. Historically, this explains why they have been the initial ones to dismiss and resist the Holy Prophets, peace be upon them. This conduct is not connected to the validity or invalidity of Islam as determined by clear evidence; it solely revolves around the fulfilment of personal desires.

Therefore, it is essential to avoid obeying other entities in defiance of Allah, the Exalted, including individuals, social media, fashion, and culture, as this would constitute a form of worship towards these entities. If one renounces their servitude to Allah, the Exalted, they will inevitably become subservient to these things. Attempting to balance multiple and unjust masters leads only to stress, as it is impractical to meet the demands of all due to their unpredictable nature. Just as an employee with several supervisors finds it challenging to meet everyone's expectations, those who disregard the servitude of Allah, the Exalted, will become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to satisfy their worldly masters fail to bring the fulfillment they seek. This fundamental truth is apparent to all, regardless of their educational background. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not support them in their time of need.

Chapter 10 Yunus, verse 66:

"…They follow not except assumption, and they are not but falsifying."

In matters of faith, this situation may arise when an individual remains uninformed about Islamic teachings, leading them to engage in religious innovations that lack a foundation in knowledge or evidence. Consequently, they may become misled and also mislead others. To prevent this outcome, it is essential to strictly follow the two primary sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while steering clear of all other sources of religious knowledge. The more a person relies on alternative religious knowledge, even if it yields seemingly positive results, the less they will refer to the two main sources of guidance, which can ultimately result in misguidance. This is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that anything not based on these two sources will be rejected by Allah, the Exalted. Moreover, the more one pursues alternative sources of religious knowledge, the higher the chance of adopting practices that contradict Islamic teachings. This gradual drift is how the Devil misleads individuals, step by step. For example, a person facing difficulties might be tempted to engage in certain spiritual practices that go against Islamic principles. If this person is unaware and tends to follow other religious sources, they may easily fall into this trap and begin performing spiritual activities that directly oppose Islamic teachings. They might even develop beliefs about Allah, the Exalted, and the universe that clash with Islamic doctrine, such as the idea that individuals or supernatural beings can control their destiny, as their understanding comes from sources other than the two main guides. Some of these misguided beliefs and practices can lead to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may lose their faith without even being aware of it, as they tend to rely on alternate sources of religious knowledge. Chapter 10 Yunus, verse 66:

“…They follow not except assumption, and they are not but falsifying.”

As Allah, the Exalted, alone created and controls the universe, His guidance should be followed and all other codes of conduct must therefore be avoided. Chapter 10 Yunus, verse 67:

“It is He who made for you the night to rest therein and the day, giving sight…”

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from

them. Should the days extend longer, individuals would likely experience fatigue due to the prolonged hours. Conversely, if the nights were extended, there would be insufficient time for individuals to earn a living and pursue other valuable endeavors, such as acquiring knowledge. In the case of shorter nights, individuals would not have adequate time to rest, which is essential for optimal health. Alterations in the duration of days and nights would also impact agricultural yields, adversely affecting the sustenance of both people and animals. Chapter 10 Yunus, verse 67:

"…Indeed in that are signs for a people who listen."

But only those who listen correctly to Islamic knowledge will benefit from its teachings. This requires attentively listening to Islamic knowledge, linking it to personal past experiences, applying the teachings in the future, and earnestly working towards that goal. Such conduct will guarantee that one reaps the benefits of the Islamic knowledge they listen to. Simply listening to Islamic knowledge without following these steps will not lead to a positive transformation in their behavior. This is the primary reason why Muslims do not experience positive changes, despite having greater access to Islamic knowledge than ever before.

Furthermore, the seamless functioning of days and nights, along with other balanced systems in the universe—such as the ideal distance of Earth from the Sun, the optimal density of the oceans that supports marine life while accommodating large vessels on their surface, the suitable composition of the Earth that enables fragile plants to emerge while allowing for the construction of substantial buildings, and the balanced water cycle that

supplies creation with pure and clean water—serves as a compelling evidence of the Oneness of Allah, the Exalted. The presence of multiple deities would inevitably lead to conflicting intentions, resulting in disorder within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Even though the reality of the Oneness of Allah, the Exalted, is clear yet some attribute a son to Him. Chapter 10 Yunus, verses 68-69:

“They have said, "Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know? Say, "Indeed, those who invent falsehood about Allah will not succeed."”

The factors contributing to the proliferation of erroneous beliefs about the Holy Prophet Eesa, peace be upon him, encompass his miraculous birth, the miracles he enacted, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and explicitly characterizes his birth without a father as a testament to the boundless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is peculiar that Christians hold the belief that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, given that he was born without a father. However, they do not regard the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite the fact that he was born without either a father or a mother. From their perspective, the Holy Prophet Adam, peace be upon him, should have a greater claim to the title of son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not assert this. It is indeed curious how they apply logic and reason in the context of the Holy Prophet Adam, peace be upon him, while failing to do so in the case of the Holy Prophet Eesa, peace be upon him.

The miracles attributed to the Holy Prophet Eesa, peace be upon him, have been affirmed by the Holy Quran. It explicitly states that the Holy Prophet Eesa, peace be upon him, performed these miracles with the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

Furthermore, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles, such as the Holy Prophet Musa, peace be upon him. However, it is peculiar that they do not attribute divinity to these other Holy Prophets, peace be upon them, despite their miraculous acts.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive serves as further evidence of the power of Allah, the Exalted, as He facilitated this journey for the Holy Prophet Eesa, peace

be upon him. If the Holy Prophet Eesa, peace be upon him, possessed divinity, he would have been able to undertake this journey through his own inherent power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…"”

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to their belief. The individual whose likeness appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By this time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The erroneous Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, which implies he was killed, is inherently peculiar, as a true divine being transcends the experience of death. If an entity is capable of dying, it cannot be considered divine. Therefore, their mistaken belief in

his death by crucifixion inherently contradicts their erroneous belief in his divinity.

A divine being, by its very nature, is self-sustaining, meaning it does not rely on another for sustenance. If a being is dependent on another for sustenance, it cannot be classified as divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings, as they required nourishment from Allah, the Exalted, indicating that they were not self-sustaining entities. Chapter 5 Al Ma'idah, verse 75:

"The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded."

Furthermore, it cannot be asserted that the Angels, due to their lack of consumption, can be regarded as deities. In truth, they are also supported by Allah, the Exalted, albeit in a different manner, thus they are not self-sufficient. The mere fact that they have been created and will face death, similar to all other beings, is sufficient to disprove their divinity.

A biological offspring will invariably possess certain traits inherited from their parent. However, in the instance of the Holy Prophet Eesa, peace be

upon him, he does not exhibit any attributes of Allah, the Exalted. Indeed, all of his traits are common to other humans. He was created, he was nourished by food and water, he will die and be resurrected, just like every other human. His attributes are sufficient to refute the notion of divinity.

The Romans who embraced Christianity incorporated the notion of the Holy Prophet Eesa, peace be upon him, as divine into their belief system, a concept they inherited from their previous faith, paganism. They took a revered and blessed Holy Prophet, peace be upon him, and associated him with myths and legends, such as Zeus, Hercules, and Odin. It requires only a modicum of common sense to recognize that a being that is created, sustained by another, and capable of dying cannot be divine, as these attributes are fundamentally at odds with the essence of a divine being. Chapter 10 Yunus, verse 68:

“They have said, "Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]…”

Despite the overwhelming evidence supporting the Holy Prophet Eesa, peace be upon him, as the Messenger of Allah, the Exalted, many Christians continue to cling to their mistaken beliefs about him. A significant factor contributing to this peculiar behavior is the blind imitation of their elders. Chapter 10 Yunus, verse 68:

"…Do you say about Allah that which you do not know?"

Such imitation hinders individuals from evaluating knowledge and evidence and discourages them from questioning the beliefs and assumptions instilled in them from a young age. This stands in stark contrast to the teachings of Islam and common sense, as humans were created to think critically, not to follow blindly like cattle. Consequently, it is imperative to refrain from unthinking imitation, as it is a primary cause of misguidance. Instead, individuals should employ their common sense to evaluate knowledge and evidence in every situation they face, whether worldly or religious, and subsequently make informed decisions. Even within Islam, blind imitation is condemned, as Allah, the Exalted, desires that individuals study, comprehend, and act upon Islamic teachings based on understanding rather than mere imitation of other Muslims. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Another significant reason why Christians persist in their beliefs about the Holy Prophet Eesa, peace be upon him, despite the substantial evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy their worldly ambitions and desires. Numerous Christian doctrines promote the idea of salvation in both worlds for those who adhere to Christianity, regardless of their actions. This belief system permits them to pursue all their worldly aspirations while ensuring their salvation in both worlds. Consequently, they uphold their Christian faith, as their primary objective in

this life is to achieve their worldly ambitions rather than adhere to a higher moral standard that would guide them in the proper utilization of the blessings bestowed upon them by Allah, the Exalted. Chapter 10 Yunus, verse 69:

“Say, "Indeed, those who invent falsehood about Allah will not succeed."

As a result of their belief they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, every facet of their life, including family, friends, career, and wealth will become a source of anxiety for them. If they persist in opposing Allah, the Exalted, they will wrongly blame their stress on the wrong people and situations in their lives, like their relatives. By cutting off these positive influences, they will only worsen their mental health problems, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is clear when observing those who continually misuse the blessings they have been granted, such as the wealthy and famous, even though they seem to enjoy the comforts of the world. And as this behaviour prevents them from preparing for their accountability in the hereafter, their punishment in the hereafter will be far worse than anything they experienced in this world. Chapter 10 Yunus, verse 70:

“[For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve.”

Chapter 10 Yunus, verse 69:

“Say, "Indeed, those who invent falsehood about Allah will not succeed."

Generally speaking, in order to prevent the development of a misguided perception of Allah, the Exalted, it is crucial to examine His divine attributes and names as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehension nurtures a proper belief in Allah, the Exalted, and promotes genuine obedience by making use of the blessings He has granted them in accordance with Islamic principles. On the other hand, a lack of knowledge regarding the divine attributes and names of Allah, the Exalted, can lead to incorrect beliefs that may result in disobedience, such as wishful thinking. For example, an individual who understands that Allah, the Exalted, is All-Forgiving will diligently endeavor to obey Him, with the hope of receiving His forgiveness for their sins. Conversely, a person who does not accurately grasp the nature of His forgiveness may persist in disobedience, mistakenly believing they will be absolved, regardless of their actions, even though this would contradict justice and fairness.

Chapter 10 – Yunus, Verses 71-109 of 109

۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى
وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ
وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا
تُنظِرُونِ ٧١

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ ٱلْمُسْلِمِينَ ٧٢

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ٧٣

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟
لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ٧٤

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ٧٥

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ٧٦

قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ
ٱلسَّٰحِرُونَ ٧٧

قَالُوٓاْ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِي
ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ٧٨

وَقَالَ فِرْعَوْنُ ٱئْتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٍ ٧٩

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُواْ مَآ أَنتُم مُّلْقُونَ ٨٠

فَلَمَّآ أَلْقَوْاْ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓۖ إِنَّ ٱللَّهَ
لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ٨١

وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ٨٢

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ
وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ
ٱلْمُسْرِفِينَ ٨٣

وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم
مُّسۡلِمِينَ ﴿٨٤﴾

فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلۡنَا رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾

وَنَجِّنَا بِرَحۡمَتِكَ مِنَ ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٨٦﴾

وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوۡمِكُمَا بِمِصۡرَ بُيُوتٗا وَٱجۡعَلُواْ
بُيُوتَكُمۡ قِبۡلَةٗ وَأَقِيمُواْ ٱلصَّلَوٰةَۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ﴿٨٧﴾

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيۡتَ فِرۡعَوۡنَ وَمَلَأَهُۥ زِينَةٗ وَأَمۡوَٰلٗا فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَۖ رَبَّنَا ٱطۡمِسۡ عَلَىٰٓ أَمۡوَٰلِهِمۡ
وَٱشۡدُدۡ عَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٨٨﴾

قَالَ قَدۡ أُجِيبَت دَّعۡوَتُكُمَا فَٱسۡتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ
لَا يَعۡلَمُونَ ﴿٨٩﴾

۞ وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيٗا
وَعَدۡوًاۖ حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ
ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ ٩٠

ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ مِنَ ٱلۡمُفۡسِدِينَ ٩١

فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ
ٱلنَّاسِ عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ ٩٢

وَلَقَدۡ بَوَّأۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مُبَوَّأَ صِدۡقٖ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا
ٱخۡتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلۡعِلۡمُۚ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ
فِيهِ يَخۡتَلِفُونَ ٩٣

فَإِن كُنتَ فِي شَكّٖ مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ
ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ
ٱلۡمُمۡتَرِينَ ٩٤

وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ
ٱلۡخَٰسِرِينَ ٩٥

إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦

وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٩٧

فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوۡمَ يُونُسَ لَمَّآ ءَامَنُواْ
كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ ٩٨

وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن فِي ٱلۡأَرۡضِ كُلُّهُمۡ جَمِيعًاۚ أَفَأَنتَ تُكۡرِهُ
ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤۡمِنِينَ ٩٩

وَمَا كَانَ لِنَفۡسٍ أَن تُؤۡمِنَ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَجۡعَلُ ٱلرِّجۡسَ عَلَى
ٱلَّذِينَ لَا يَعۡقِلُونَ ١٠٠

قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَا تُغۡنِي ٱلۡأٓيَٰتُ وَٱلنُّذُرُ عَن
قَوۡمٖ لَّا يُؤۡمِنُونَ ١٠١

فَهَلۡ يَنتَظِرُونَ إِلَّا مِثۡلَ أَيَّامِ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِهِمۡۚ قُلۡ
فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ١٠٢

ثُمَّ نُنَجِّي رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْۚ كَذَٰلِكَ حَقًّا عَلَيۡنَا نُنجِ
ٱلۡمُؤۡمِنِينَ ١٠٣

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي شَكّٖ مِّن دِينِي فَلَآ أَعۡبُدُ ٱلَّذِينَ تَعۡبُدُونَ مِن
دُونِ ٱللَّهِ وَلَٰكِنۡ أَعۡبُدُ ٱللَّهَ ٱلَّذِي يَتَوَفَّىٰكُمۡۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ
ٱلۡمُؤۡمِنِينَ ١٠٤

وَأَنۡ أَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗا وَلَا تَكُونَنَّ مِنَ
ٱلۡمُشۡرِكِينَ ١٠٥

وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَۖ فَإِن فَعَلۡتَ فَإِنَّكَ إِذٗا مِّنَ
ٱلظَّٰلِمِينَ ١٠٦

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يُرِدۡكَ
بِخَيۡرٖ فَلَا رَآدَّ لِفَضۡلِهِۦۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ وَهُوَ ٱلۡغَفُورُ
ٱلرَّحِيمُ ١٠٧

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَنِ ٱهۡتَدَىٰ
فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۖ وَمَآ أَنَا۠ عَلَيۡكُم
بِوَكِيلٖ ١٠٨

وَٱتَّبِعۡ مَا يُوحَىٰٓ إِلَيۡكَ وَٱصۡبِرۡ حَتَّىٰ يَحۡكُمَ ٱللَّهُۚ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ ١٠٩

“And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah . So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.

And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah , and I have been commanded to be of the Muslims."

And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

Then We sent after him messengers to their peoples, and they came to them with clear proofs. But they were not to believe in that which they had denied before. Thus We seal over the hearts of the transgressors

Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people

So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."

Moses said, "Do you say [thus] about the truth when it has come to you? Is this magic? But magicians will not succeed."

They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."

And Pharaoh said, "Bring to me every learned magician."

So when the magicians came, Moses said to them, "Throw down whatever you will throw."

And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.

And Allah will establish the truth by His words, even if the criminals dislike it."

But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors

And Moses said, "O my people, if you have believed in Allah , then rely upon Him, if you should be Muslims."

So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people

And save us by Your mercy from the disbelieving people."

And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers."

And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

[Allah] said, "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know."

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

Now? And you had disobeyed [Him] before and were of the corrupters?

So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless

And We had certainty settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ

So if you are in doubt, about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

And never be of those who deny the signs of Allah and [thus] be among the losers.

Indeed, those upon whom the word of your Lord has come into effect will not believe,

Even if every sign should come to them, until they see the painful punishment.

Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.

And had your Lord willed, those on earth would have believed - all of them entirely. Then, would you compel the people in order that they become believers?

And it is not for a soul to believe except by permission of Allah , and He will place defilement upon those who will not use reason.

Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe

So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."

Then We will save our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers

Say, "O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allah ; but I worship Allah , who causes your death. And I have been commanded to be of the believers

And [commanded], 'Direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah ;

And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.'"

And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful

Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

And follow what is revealed to you, and be patient until Allah will judge. And He is the best of judges."

Discussion on Verses 71-109 of 109

After discussing the importance of obeying Him, by correctly using the blessings one has been granted as outlined in Islamic teachings, Allah, the Exalted, discusses the previous nations thereby highlighting the consequences of obeying and disobeying Him. Chapter 10 Yunus, verse 71:

“And recite to them the news of Noah, when he said to his people…”

Firstly, it is crucial to acknowledge that the Holy Prophet Muhammad, peace and blessings be upon him, had no engagement with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims in Mecca—therefore, he would not have had access to the altered or original teachings contained within these sacred texts. This fact further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Chapter 10 Yunus, verse 71:

“And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you…"”

In general, when a person opts for a different path than their contemporaries, it can trigger feelings of inadequacy in others concerning their own choices, particularly if those choices prioritize personal ambitions over following the obedience of Allah, the Exalted. As a result, this may lead to criticism directed at those who firmly maintain their faith, often from family members.

Furthermore, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. The advocacy of Islam is often perceived as a hindrance to their pursuits of wealth and social status. Sectors that encounter criticism from Islam actively resist the integration of Islamic principles and dissuade Muslims from staying true to their beliefs. This significantly contributes to the widespread anti-Islamic sentiments observed across various platforms, including social media.

Moreover, individuals who endeavor to act on Islamic teachings, which advocate for moderation in personal desires and the correct use of the

blessings bestowed upon them, frequently face negative reactions from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals often seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle marked by unrestrained desire. They frequently focus on particular aspects of Islam, such as the dress code for women, to diminish its attractiveness. Nevertheless, discerning individuals can readily identify the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-control. For example, while they may critique the Islamic dress code for women, they do not subject other essential professions, such as law enforcement, military, healthcare, education, and business, to the same rigorous examination. This selective critique of the Islamic dress code, juxtaposed with their silence regarding other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, prompting them to criticize it in any manner possible. Chapter 10 Yunus, verse 71:

“And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you…"”

In every circumstance, an individual must unwaveringly commit to the sincere obedience of Allah, the Exalted, recognizing that this dedication will grant them tranquility and protect them from the negative influences of others. Chapter 10 Yunus, verse 71:

“…then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is crucial to acknowledge that this divine assistance does not always align with individual wishes. Rather, it consistently aligns with the boundless wisdom and knowledge of Allah, the Exalted. Consequently, this divine aid manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if they do not recognize it at first. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

In contrast, opting to disobey Allah, the Exalted, to appease others and fulfill worldly desires will ultimately culminate in a forfeiture of inner

tranquility, as such a choice will result in the misappropriation of the blessings He has bestowed upon them. As a result, individuals will experience both mental and physical turmoil, they will misprioritize their relationships and responsibilities, thus rendering them ill-equipped for their accountability on the Day of Judgement. This will inevitably lead to stress, obstacles, and difficulties in both worlds, irrespective of any material affluence they might possess.

Chapter 10 Yunus, verse 71:

"…then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite."

To cultivate a resilient mindset, it is essential to develop a robust faith. A strong faith is vital for maintaining commitment to obeying Allah, the Exalted, in every circumstance, whether during prosperous or challenging times. This strong faith is fostered through the comprehension and implementation of the explicit signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquility in this life and the hereafter. Conversely, individuals who lack knowledge of Islamic principles tend to possess a fragile faith, rendering them more susceptible to deviating from obedience, particularly when their personal inclinations conflict with divine guidance. Such ignorance can obscure their realization that relinquishing their desires to adhere to the commands of Allah, the Exalted, is the pathway to

attaining true peace in both worlds. Therefore, it is imperative for individuals to fortify their faith by pursuing Islamic knowledge and implementing it in their lives, ensuring they remain obedient to Allah, the Exalted, consistently. This entails utilizing the blessings they have received in alignment with Islamic teachings, which ultimately fosters a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

The Holy Prophet Nuh, just like all the Holy Prophets, peace be upon them, made it clear that he never asked for payment for the right guidance he provided his society so there had no good reason to reject it. Chapter 10 Yunus, verse 72:

"And if you turn away [from my advice] then no payment have I asked of you…"

And chapter 52 At Tur, verse 40:

"Or do you, ask of them a payment, so they are by debt burdened down?"

In reality, his nation turned away from right guidance as it contradicted their worldly desires, as divine guidance involves correctly using the blessings one has been granted.

Generally speaking, one must adopt sincerity towards Allah, the Exalted, when performing good deeds to ensure they obtain reward from Him in both worlds. Those who act for any other reason, such as pleasing people, will not gain any reward in both worlds. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that one does not expect gratitude or compensation from people. Chapter 10 Yunus, verse 72:

“And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah…”

Irrespective of if others accept and act on Islamic teachings or choose to ignore them, a person must remain steadfast on obeying Allah, the Exalted, by correctly using the blessings they have been granted. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this will result in tranquility in both worlds. Chapter 10 Yunus, verse 72:

“…and I have been commanded to be of the Muslims.”

One must therefore refrain from uncritically following the majority opinion within society, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When one witnesses the majority of society disregarding Islamic teachings, they may come to the conclusion that the actions of the majority are inherently correct, leading them to follow suit without contemplation or introspection. In reality, the consensus of the majority is not always accurate. Historical evidence has consistently demonstrated that the majority's opinion or belief can be proven incorrect with the advent of new information and understanding, as exemplified by the once widespread misconception that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority view, as this often culminates in misguided decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, thereby enabling them to make well-informed decisions, even when such decisions differ from the dominant views of the majority. Indeed, Islam strongly condemns the uncritical imitation of others even within Islam for this very reason and thus urges Muslims to acquire knowledge and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

As long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted, they will be protected from the negative effects of people and obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 10 Yunus, verse 73

“And they denied him, so We saved him and those with him in the ship and made them successors…”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is essential to recognize that this divine aid does not invariably correspond with personal desires. Instead, it perpetually harmonizes with the infinite knowledge of Allah, the Exalted. As a result, this divine aid emerges at the most favourable moments for individuals and in ways that are most advantageous for them, even if they fail to perceive it initially. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

But if one chooses to persist on pursuing their worldly desires, then they will inevitably misuse the blessings they have been granted. Consequently, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of stress. Should they continue to disregard the commands of Allah, the Exalted, they are likely to misplace their blame on various elements in their lives, such as their relatives, for their distress. By severing ties with these positive influences, they may exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when one examines individuals who consistently misuse the blessings bestowed upon them, such as the affluent and famous, despite their apparent enjoyment of material comforts. And as this behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 10 Yunus, verse 73:

"…and We drowned those who denied Our signs. Then see how was the end of those who were warned."

Overall, this verse encourages individuals to avoid a self-centered perspective, where they concentrate exclusively on their own lives and difficulties. Those who embrace such a viewpoint forfeit the opportunity to learn from both historical events and their personal experiences, as well as from the situations of those around them. Acquiring knowledge from these elements is among the most effective methods to improve one's conduct and avert the recurrence of past errors, ultimately fostering inner peace. For example, observing affluent and renowned individuals misuse the blessings they have been granted, only to be weighed down by stress, mental health challenges, addiction, and even suicidal thoughts—despite transient moments of happiness and luxury—provides a significant lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine tranquility does not arise from material wealth or the fulfillment of every worldly desire. Likewise, witnessing someone in poor health should inspire appreciation for one's own wellness and promote its proper utilization before it is taken away. Therefore, Islam consistently counsels Muslims to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

Throughout the generations Allah, the Exalted, has always dispatched Holy Prophets, peace be upon them, and divine revelation rooted in knowledge and clear evidence in order to guide mankind to a code of conduct which would ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their lives. This outcome is not possible to achieve without divine guidance as people, irrespective of their knowledge and experience, cannot produce the perfect code of conduct which leads to

peace of mind in both worlds due to their limits in knowledge, experience, foresight and due to inherent biases. Chapter 10 Yunus, verse 74:

“Then We sent after him messengers to their peoples, and they came to them with clear proofs…”

But as divine guidance has always contradicted the worldly desires of people, as it teaches them to correctly use the blessings they have been granted, people from every generation have denied or ignored them, even if they verbally claimed belief in them. Chapter 10 Yunus, verse 74:

“…But they were not to believe in that which they had denied before…”

As a result, these people persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and they will be unable to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly pleasures. Chapter 10 Yunus, verse 74:

“…Thus We seal over the hearts of the transgressors.”

This verse attributes their blindness of the truth to Allah, the Exalted, as nothing in creation occurs without His will and permission but it is clear that this outcome is a direct result of their actions.

Chapter 10 Yunus, verse 74:

“…But they were not to believe in that which they had denied before…”

This verse also refers to those who blindly follow their forefathers. Blind imitation of others has consistently been a significant source of misguidance throughout time. Individuals should refrain from behaving like sheep and instead utilize the common sense and intelligence they possess to evaluate information and evidence, enabling them to select the best course of action in various life situations. This principle is relevant to both worldly and religious matters. In contrast to many religions, Islam denounces blind imitation and encourages humanity to employ their intellect to ascertain the validity of Islam independently. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.”

A Muslim must therefore pursue knowledge and act upon it to discern the truth in all areas of their life, rather than following others without question. This mindset may be suitable for children, but it is not for adults. By neglecting to acquire and implement Islamic knowledge, one is bound to fall into the snares of the Devil, adopting a lifestyle that misuses the blessings they have received. This will ultimately result in difficulties in both this world and the next, even if a Muslim performs the basic obligatory duties, which typically require less than an hour each day. Chapter 2 Al Baqarah, verses 168-169:

“…*and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know.”*

Even if one is doing good, blindly following others is not advisable in Islam. This is because Islam encourages individuals to be aware of the truth and to act on it with the conviction that it is indeed the truth, rather than simply following someone else's lead. Although blindly imitating others in good deeds may provide some peace of mind in both this world and the next, such individuals are likely to become impatient and ungrateful during difficult times. This is due to their lack of certainty in faith, which is cultivated through Islamic knowledge, enabling them to remain patient and grateful at all times. These individuals will fluctuate between obedience and disobedience of Allah, the Exalted, failing to understand their purpose or aspire to a higher goal beyond the material world. The distinction between someone who blindly imitates, even if they achieve salvation in the hereafter, and someone who acquires and acts upon Islamic knowledge, living with certainty of faith, is significant.

The blind imitator is unlikely to heed any good advice that contradicts the beliefs of those they follow without question. In such cases, conversing with them is akin to speaking to cattle. Chapter 10 Yunus, verse 74:

"…Thus We seal over the hearts of the transgressors."

As a major audience of the Holy Quran were the people of the book, their ancestors, the children of Israel were discussed in detail. Chapter 10 Yunus, verse 75:

“Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs…”

In reality, every person who rejects or ignores the divine code of conduct framework in favour of alternative human-made codes of conduct does so purely to fulfil their earthly desires, as all other systems are essentially rooted in human desires rather than in anything substantial, like knowledge and clear proof. The wealthy and powerful often display a greater attachment to this mindset, as they recognize that embracing the principles of divine guidance requires following a specific ethical code, which would limit their pursuit of worldly pleasures. As a result, they advocate for this perspective among others, fearing the loss of their power and influence. Historically, this sheds light on why they have been the first to challenge and resist the Holy Prophets, peace be upon them. Their behaviour is not related to the truth or falsehood of Islam as established by clear evidence; it is solely focused on the satisfaction of personal desires. Chapter 10 Yunus, verse 75:

“Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people.”

Islam promotes the idea of mastering one's earthly desires, leading those who solely seek to satisfy these desires to criticize it, as it portrays them in an animalistic light. Furthermore, the businesses and industries that profit from individuals indulging their desires will also work against Islam, seeking

to dissuade people from adhering to its teachings. Chapter 10 Yunus, verses 76-77:

“So when there came to them the truth from Us, they said, "Indeed, this is obvious magic." Moses said, "Do you say about the truth when it has come to you? Is this magic? But magicians will not succeed.""

In light of this criticism, Muslims must remain resolute in their obedience to Allah, the Exalted, as He will grant them tranquility and safeguard them from the adverse influences of others, even if this is not immediately apparent to them. On the other hand, those who seek to satisfy society while disregarding Allah, the Exalted, will not find protection from His punishment, nor will they genuinely win the approval of society, since people and worldly matters, including social media, fashion, and culture, are inherently unstable. As long as one stays committed to obeying Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as prescribed in Islamic teachings, they will achieve a harmonious mental and physical state, correctly prioritize everything and everyone within their life, and prepare thoroughly for their accountability on the Day of Judgement. This conduct ultimately fosters peace of mind in both this life and the hereafter.

Conversely, those who continue to disobey Allah, the Exalted, in pursuit of societal approval and the fulfillment of their worldly desires will inevitably misuse the blessings they have received. Consequently, they will encounter mental and physical turmoil, struggle to manage their priorities and relationships effectively, and fail to prepare adequately for their

accountability on the Day of Judgement. This will result in stress and challenges in both this life and the afterlife, regardless of the material comforts they possess. Indeed, those who persist in disobeying Allah, the Exalted, while outwardly professing faith in Him are at significant risk of departing this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith diminish and die if it is not nurtured with acts of obedience. This represents the most significant loss.

As discussed earlier, one of the main sources of misguidance throughout history has been the imitation of forefathers out of blind loyalty and because these codes of conduct have allowed them to fulfil their worldly desires. Chapter 10 Yunus, verse 78:

“They said, "Have you come to us to turn us away from that upon which we found our fathers…"”

In general, uncritically mimicking others, even within Islam, can often result in misguidance. This happens because individuals may not recognize when those they are following deviate from the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, they may mistakenly believe they are adhering to Islamic principles while actually engaging in customary practices that are not aligned with Islamic teachings. Those who maintain this mindset risk becoming misguided without even being aware of it. In contrast, individuals

who rely on Islamic knowledge rather than blindly imitating others are more likely to identify practices that lack a foundation in Islam and will thus steer clear of them. As a result, they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which fosters tranquility in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This is a significant reason why Allah, the Exalted, admonishes against blind imitation, even in the context of Islam. Allah, the Exalted, desires that individuals study the teachings of Islam and embrace them through understanding rather than through unthinking imitation of others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

As divine guidance contradicts the worldly desires of people, many people, especially the rich and famous, ignore and reject its teachings and encourage other people to do the same out of fear of losing their leadership and social influence. As a result, they falsely accuse the advocates of divine guidance of worldly motives, such as gaining power, in order to achieve their goal. Chapter 10 Yunus, verse 78:

“They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."”

Even today, many people claim religion is only a tool in order to control people. Controlling people is only useful when aiming to take something from them, such as their wealth. This is the aim of all worldly things, such as social media and fashion, whereas Islam only aims to benefit people, it does not need nor aim to take anything away from people, such as their wealth.

In order to prevent the general population from accepting faith, Pharoah planned to challenge the miracles of the Holy Prophet Musa, peace be upon him, with magic, in public. Chapter 10 Yunus, verse 79:

“And Pharaoh said, "Bring to me every learned magician."”

Just like Pharoah used propaganda against the divine guidance brought by the Holy Prophet Musa, peace be upon him, people who fear losing their social influence and leadership target Islam through propaganda which is often spread through social media. One must avoid adopting an ignorant attitude whereby they believe everything they view on social media about Islam and they must instead research its teachings through a reliable source in order to appreciate its widespread benefits on an individual and societal level.

As the Holy Prophet Musa, peace be upon him, wanted to show the public the falseness of the magicians of Pharaoh, he commanded them to display their magic first before he demonstrated the miracle Allah, the Exalted, granted him. Chapter 10 Yunus, verse 80:

“So when the magicians came, Moses said to them, "Throw down whatever you will throw."”

In general, history has demonstrated that each time a Holy Prophet, peace be upon them, was sent with divine revelation, it opposed the worldly desires of individuals. Consequently, they exerted significant effort against Islam, the faith of all the Holy Prophets, peace be upon them, in an attempt to deter others from embracing it due to their fear of losing their authority and social standing. For example, societal factors like social media, fashion trends, and cultural norms often exert pressure on those committed to Islamic values. The promotion of Islam is frequently perceived as a hindrance to their ambitions for wealth and social status. Industries that Islam critiques typically oppose the integration of Islamic principles and dissuade Muslims from acting on their faith. This greatly fuels the widespread anti-Islamic sentiments observed on numerous platforms, including social media.

Furthermore, those who endeavour to follow Islamic principles, which advocate for moderation in personal desires and the responsible use of the blessings they have been granted, often face criticism from those who engage in excess—acting on their impulses without any restraint, as Islam makes them appear animalistic. As a result, these critics seek to dissuade

others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle marked by unbridled desires. They frequently target specific aspects of Islam, such as the dress code for women, in an effort to diminish its attractiveness. However, discerning individuals can readily see the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may attack the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence on other dress codes, highlights the weakness and lack of substance in their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, prompting them to criticize it in any way they can. Chapter 10 Yunus, verses 81-82:

“And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters. And Allah will establish the truth by His words, even if the criminals dislike it."”

However, since their struggle is against Allah, the Exalted, they will never succeed in undermining the truth of Islam, as history has demonstrated. Numerous individuals, organizations, and industries have risen and fallen, attempting to eradicate Islam from society through various methods, including politics, violence, propaganda, and social media. Yet, Islam remains steadfast and will continue to do so until the Day of Judgement. Their efforts to eliminate Islam are as absurd as trying to extinguish the light of the Sun by merely blowing at it. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

The light of Islam has been perfected and presented to humanity. It is now their choice to seek tranquility in both worlds by acquiring its knowledge and applying it, as this will guarantee a harmonious mental and physical condition, allowing them to appropriately prioritize everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Chapter 10 Yunus, verse 82:

“And Allah will establish the truth by His words, even if the criminals dislike it."

Those who choose to cling to their earthly desires will misuse the blessings bestowed upon them. As a result, they will experience an imbalance in their mental and physical well-being, misplacing everything and everyone in their lives, and they will be unprepared for their accountability on the Day of Judgement. This will result in stress, challenges, and complications in both worlds, no matter the material comforts they may possess.

Thus, an individual should fully embrace and follow Islamic principles for their own benefit, even if it goes against their personal desires. They should act like a wise patient who heeds their doctor's medical advice, understanding that it is in their best interest, even when confronted with unpleasant treatments and a strict diet. Just as this careful patient will attain good mental and physical health, so too will the person who accepts and practices Islamic teachings. This is because Allah, the Exalted, has the unparalleled knowledge and wisdom necessary to help a person achieve a balanced mental and physical state and to properly organize everything and everyone in their life. Society's understanding of human mental and physical conditions will always be inadequate in reaching this goal, no matter how extensive the research is. This limitation exists because such understanding cannot solve every problem individuals face in life. It cannot avert all types of mental and physical stress, nor can it guarantee effective management of all life aspects due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this complete knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when comparing those who embrace the blessings granted to them in line with Islamic principles to those who do not. While numerous patients may not fully grasp the scientific rationale behind their prescribed treatments and consequently rely solely on their doctors, Allah, the Exalted, encourages individuals to reflect on the teachings of Islam to understand the beneficial effects it can have on their lives. He does not seek blind acceptance of Islamic teachings; instead, He wishes for individuals to recognize its truth through evident proof. However, this requires engaging with the teachings of Islam with an open and unbiased perspective. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me...""

But as following divine guidance involves controlling one's worldly desires, it will always attract the criticism of those whose only aim is to fulfill their worldly desires. Chapter 10 Yunus, verse 83:

"But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them…"

In most cases, muslims live in countries which allow them to practice Islam and they must therefore show gratitude to Allah, the Exalted, for this freedom, as many others, especially in history, did not have this freedom and were persecuted as a result of their faith in Allah, the Exalted. One must appreciate that during such difficult times and persecution, the righteous predecessors maintained their obedience to Allah, the Exalted, and how as a result, Allah, the Exalted, provided them with peace of mind in both worlds. If this was the outcome of those who remained firm on the obedience of Allah, the Exalted, during times of persecution then it will be easier to achieve peace of mind in both worlds for those who are free to practice Islam without facing persecution.

Chapter 10 Yunus, verse 83:

“But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them…”

Typically, when someone chooses a path different from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal goals over the teachings of Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their beliefs, often from family members. Thus, it is essential to recognize that part of life's test in this world involves confronting arrogant and misguided individuals who will continue to criticize those who obey Allah, the Exalted, as it poses a direct threat to their social status, influence, leadership, and their capacity to acquire wealth through the actions condemned by Allah, the Exalted. Chapter 10 Yunus, verse 83:

“…And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors.”

In response to this criticism, Muslims must support their verbal declaration of faith in Allah, the Exalted, with actions by remaining steadfast in their obedience to Him, as He will provide them with peace of mind and protect them from the negative influences of others, even if this is not immediately clear to them. Chapter 10 Yunus, verses 84-86:

“And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims." So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people. And save us by Your mercy from the disbelieving people."”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is important to understand that this divine aid does not always align with personal wishes. Instead, it consistently aligns with the infinite wisdom and knowledge of Allah, the Exalted. As a result, this divine guidance manifests at the most favourable moments for people and in ways that are most advantageous for them, even if they do not initially see it. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

As long as one is dedicated to obeying Allah, the Exalted, by wisely using the blessings granted to them according to Islamic principles, they will attain a balanced mental and physical state and will prioritize everything

and everyone in their lives appropriately while adequately preparing for their accountability on Judgement Day. This will lead to peace of mind in both worlds.

Allah, the Exalted, then mentions the central pillar of actions, on which all good deeds revolve around and must therefore be performed in order to support one's verbal declaration of faith in Him, if they desire to obtain peace of mind in both worlds. Chapter 10 Yunus, verse 87:

"And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses [facing the] prayer direction and establish prayer…""

Establishing the obligatory prayers involves fulfilling them with all their requisite conditions and etiquettes, including performing them punctually. The establishment of obligatory prayers is frequently emphasized in the Holy Quran, as it serves as the most significant practical demonstration of one's faith in Allah, the Exalted. Moreover, since the daily obligatory prayers are distributed throughout the day, they serve as a continual reminder of the Day of Judgement and help in preparing for it, as each phase of the obligatory prayer is linked to Judgement Day. When one stands upright, it reflects how they will stand before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it serves as a reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, throughout their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also encompasses the failure to fully submit to the obedience of Allah, the Exalted, in every facet of one’s life. When an individual prostrates during prayer, it serves as a reminder of how people will be called to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not prostrate properly to Him throughout their lives on Earth—meaning they did not obey Him in all areas of their existence—will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When an individual kneels in prayer, it serves as a reminder of how they will be positioned before Allah, the Exalted, on the Day of Judgement, apprehensive about their ultimate end. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

Those who pray while keeping these elements in consideration will perform their prayers accurately. As a result, this will guarantee their genuine obedience to Allah, the Exalted, during the intervals between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Chapter 10 Yunus, verse 87:

“…and establish prayer and give good tidings to the believers.”

Allah, the Exalted, then mentions an important reality to understand. He only provides worldly things, such as wealth and leadership, as a test. This test involves whether or not people will use the blessings He has granted them correctly as outlined in divine teachings. Allah, the Exalted, does not provide worldly things to people, such as wealth and leadership, out of love for them as the majority of people who were granted worldly things in history were not loved by Him. Chapter 10 Yunus, verse 88:

“And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life…"”

One must therefore avoid adopting the ignorant belief that as they have been provided with worldly things, it means Allah, the Exalted, favors and loves them. This will only cause them to misuse the blessings they have been granted. As a result, they will experience a mental and physical imbalance, they will misplace everything and everyone within their life, ultimately leaving them unprepared for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy.

In addition, one must not observe others who are granted worldly things, such as wealth and social influence, and blindly follow them and their way of life, with the false belief peace of mind and success lies in this behaviour. Instead, they must observe how the wealthy and famous misuse the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even thoughts of suicide—despite fleeting moments of joy and luxury. This will encourage them to avoid misusing the blessings they have been given, reinforcing the idea that true peace of mind does not stem from material riches or the satisfaction of every earthly desire. Chapter 10 Yunus, verse 88:

"…You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way…"

But those who fail to learn lessons from observing the bad behaviour of others, will inevitably follow them falsely believing peace of mind and success lies in their behaviour of misusing the blessings they have been granted. As a result, every facet of their existence—family, friends, career, and wealth—will become a source of anxiety. Chapter 10 Yunus, verse 88:

"…Our Lord, obliterate their assets and harden their hearts so that they will not believe until they see the painful punishment."

If they persist in opposing Allah, the Exalted, they will wrongly attribute their stress to others and their situations, such as their relatives. By distancing themselves from these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even suicidal ideation. This outcome is clear when one observes those who continually misuse the blessings they have been granted, like the affluent and famous, who, despite their apparent enjoyment of material wealth, lead miserable lives.

The Holy Prophet Musa, peace be upon him, prayed against Pharaoh and his people as they persisted on disobeying Allah, the Exalted, and persecuted the believers. He wanted the people to observe the reality that real success and peace of mind did not lie in worldly luxuries, such as wealth and leadership. Allah, the Exalted, responded to His prayer and made Pharoah and his people and example for all to learn from. Chapter 10 Yunus, verse 89:

“[Allah] said, "Your supplication has been answered."…”

But Allah, the Exalted, made it clear that even though Pharoah and his people chose misguidance, the Holy Prophet Musa, peace be upon him, and his followers needed to continue obeying Allah, the Exalted, by correctly using the blessings they had been granted, thereby avoiding being negatively influenced by the behaviour of the misguided. Chapter 10 Yunus, verse 89:

“…So remain on a right course…”

This would ensure that they achieved a harmonious mental and physical equilibrium, allowing them to appropriately position all aspects and individuals in their lives, while also sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this would lead to tranquility in both worlds.

In addition, Allah, the Exalted, reminded the Holy Prophet Musa, peace be upon him, that his supplication would be answered at the best time and in the best way, even if the wisdoms behind its actualization were not obvious to him. Chapter 10 Yunus, verse 89:

“…and follow not the way of those who do not know.”

One must therefore avoid the ignorant attitude of believing their supplication and receiving divine protection from difficulties will occur according to their desires. Islam guarantees divine protection and support for those who sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, but makes it clear that this support and protection occurs according to the infinite knowledge of Allah, the Exalted, and not according to the desires of people. Therefore, this divine protection and aid occurs at the best time and

in the best way, even if this is not obvious to people. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Allah, the Exalted, therefore saved the children of Israel from the oppression of Pharaoh because of their obedience to Him, at the best time and in the best way. Chapter 10 Yunus, verse 90:

“And We took the Children of Israel across the sea…”

Just like the aid of Allah, the Exalted, does not often come immediately, as it is delayed to the best time and comes in the best way, similarly, His punishment for those who persist on His disobedience is also delayed, in order to give them opportunities to repent and reform their character. Chapter 10 Yunus, verse 90:

“…and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."”

But respite is only granted to people until the time of their death. The one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted will not be forgiven if they repent when they are certain their death is imminent. Chapter 10 Yunus, verse 91:

“Now? And you had disobeyed before and were of the corrupters?”

One must therefore make use of the respite granted to them by Allah, the Exalted, as it is temporary and not permanent. Genuine repentance requires experiencing guilt, pursuing forgiveness from Allah, the Exalted, as well as from any individuals who have been harmed, provided that this does not result in additional complications. One must earnestly vow to refrain from repeating the same or a comparable sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, they should persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, in accordance with Islamic principles. The one who fails to take advantage of the respite granted to them will inevitably persist on misusing the blessings they have been granted. As a result, they will find themselves in an unstable mental and physical state, misplacing everything and everyone in their lives, and will be unprepared to confront their accountability on the Day of Judgement. This will lead to stress, issues, and difficulties in both worlds, even if they enjoy certain material comforts. Chapter 10 Yunus, verse 91:

“Now? And you had disobeyed before and were of the corrupters?”

Allah, the Exalted, preserved the corpse of Pharaoh so that people would learn to avoid following in his footsteps by adopting his characteristics and actions. Chapter 10 Yunus, verse 92:

“So today We will save you in body that you may be to those who succeed you a sign…”

In conclusion, this encourages people to avoid a self-centered attitude, where they concentrate exclusively on their own lives and difficulties. Those who embrace this viewpoint miss the opportunity to learn from both historical events and their own experiences, as well as from the situations of those around them. Acquiring knowledge from these elements is one of the most effective methods to improve one's conduct and avoid repeating past errors, ultimately fostering inner peace. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to be weighed down by stress, mental health challenges, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—provides a significant lesson. It instructs onlookers to refrain from misusing the blessings Allah, the Exalted, has granted them, reinforcing the notion that genuine tranquility does not arise from material wealth or the fulfillment of every earthly wish. Likewise, witnessing someone in poor health should inspire gratitude for one's own health and promote its proper utilization before it is taken away. Therefore, Islam

consistently advises Muslims to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. However, if one does not cultivate an observant mindset, they will fail to learn from the events that unfold in their life or in the lives of others. Consequently, they will continue to disobey Allah, the Exalted, by misusing the blessings they have been given, as they do not recognize the repercussions of such behavior. Chapter 10 Yunus, verse 92:

"…And indeed, many among the people, of Our signs, are heedless."

As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy.

As the children of Israel remained patient on the obedience of Allah, the Exalted, in the face of difficulties, they were provided peace of mind, relief and comfort in this world. Chapter 10 Yunus, verse 93:

"And We had certainty settled the Children of Israel in an agreeable settlement and provided them with good things…"

Generally speaking, after overcoming difficulties, one must remain firm on the obedience of Allah, the Exalted, by showing gratitude, as disobeying Him in times of ease can sometimes be easier than in times of difficulty where a person is stuck and has no option but to wait patiently for relief. One must remember that times of ease are also a test, whether or not they will show gratitude to Allah, the Exalted, just like times of difficulty are a test from Allah, the Exalted, whether or not they will remain patient.

Expressing gratitude in one's intentions means acting solely to please Allah, the Exalted. When it comes to verbal expressions of gratitude, it entails either speaking positively or choosing to remain silent. Additionally, showing gratitude through actions involves using the blessings one has received in accordance with Islamic teachings. By practicing gratitude, one will gain more blessings, peace, and success in both worlds, through fostering a balanced mental and physical state and ensuring that all aspects of their life are in proper alignment. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Moreover, patience involves holding back from voicing grievances through either actions or words, while consistently following the directives of Allah, the Exalted. It is crucial to trust that He chooses what is ultimately beneficial for everyone, even if this may not be immediately clear. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

As a result, a person who consistently acts rightly in all situations will gain the steadfast support and mercy of Allah, the Exalted. This, in turn, cultivates peace in both worlds through attaining a balanced mental and physical state and by properly aligning all elements and people in their life. This understanding is illustrated in a Hadith found in Sahih Muslim, number 7500.

After the children of Israel were liberated from Pharaoh's oppression, they were given the Torah, which offered them an ideal code of conduct to achieve unity, justice, tranquillity and success in both this life and the afterlife. Unity, justice, peace of mind, and success in both worlds cannot be realized without a divine code of conduct. This is due to the limited understanding individuals have in their quest for these ideals, as they lack foresight about future events and cannot accurately predict the consequences of the behaviours they establish for themselves or for society at large. For example, even in this current age, humanity has not fully grasped the complexities of the human mind and body; therefore, how can they suggest a code of conduct that will foster a balanced mental and physical state leading to peace of mind? The only being capable of providing a perfect code of conduct, one that is suited to human nature and timeless in its essence, is the Creator of humanity, who has complete knowledge of them and all other matters, namely, Allah, the Exalted. This reality has been confirmed throughout history. Much of history is filled with societies that ignored divine teachings, and it is clear that such societies have struggled to find peace of mind and justice, no matter their

technological progress. In contrast, the few societies that have accurately applied divine teachings have thrived in achieving justice, unity, and peace of mind. When it comes to justice and unity in society, any code of conduct created by humans is bound to be biased, often favoring one group over another, like the wealthy over the less privileged. Additionally, the future consequences of implementing and enforcing human-made laws in society are uncertain, largely due to the limited foresight of individuals, even though they can make predictions about how new laws might affect society. The only One capable of providing an unbiased code of conduct, ensuring that every law serves the greater good—even if this is not immediately obvious to people—is Allah, the Exalted.

Whenever people choose to pursue their worldly ambitions and desires, such as the accumulation of wealth and power, they consciously stray from, contradict, and overlook divine guidance. This leads to disunity and misleads the rest of society from following the true divine teachings, as each envious leader, such as the scholars, intentionally misinterpret these teachings to form their own faction, with the aim of gaining leadership. Chapter 10 Yunus, verse 93:

"And We had certainty settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them…"

A muslim must avoid this attitude as it will only encourage them to persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, every part of their existence, including family, friends,

career, and wealth will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to others, such as their relatives. By eliminating these positive influences from their lives, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is clear when one observe those who continually misuse the blessings they have been given, like the wealthy and famous, even though they seem to enjoy the luxuries of life. In addition, those who persist on intentionally misinterpreting divine knowledge for the sake of worldly things, such as leadership, have been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Chapter 10 Yunus, verse 93:

"…Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ."

In the past, nations created a structured hierarchy in their religious practices to ensure leadership and gather wealth. They positioned themselves as intermediaries between Allah, the Exalted, and the general public, claiming that the sole path to draw nearer to Allah, the Exalted, was through unquestioning submission to and appeasement of their authority. Likewise, the Muslim community displayed similar tendencies when they were urged to steer clear of division and instead diligently learn and apply Islamic teachings, which could have promoted their unity.

The Holy Prophets, peace be upon them, acted as beacons who illuminated the right path towards the closeness of Allah, the Exalted, in both this world and the next. They did not act as gatekeepers, requiring

individuals to please them in order to draw near to Allah, the Exalted. A Muslim should strive to find teachers who reflect this mindset to learn and apply Islamic teachings correctly, ensuring they make the most of the blessings they have received. This approach will help them achieve a balanced mental and physical state, allowing them to place everything and everyone in their lives in the right order while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds.

Therefore, a Muslim should avoid scholars who advocate for their own sects and push individuals to join them, promoting blind loyalty to their practices. Instead, a Muslim must work to learn from and act according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so they can use the blessings granted to them wisely and develop the right mindset that encourages unity within society, by fulfilling the rights of Allah, the Exalted, and others correctly. However, this guidance is meant solely for those who do not follow others blindly but instead seek to learn and implement Islamic teachings with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Chapter 10 Yunus, verse 93:

“And We had certainty settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them…”

Jealousy that leads to disunity can be avoided when individuals, especially scholars and community leaders, adopt sincerity to Allah, the Exalted. This means making an effort to use the blessings they have been given, like social influence and leadership, in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Such efforts will help foster peace, justice, and unity within the community. This is the only way they can find tranquility and success in both this life and the hereafter. On the other hand, if they misuse the blessings they have received, anything they gain will only become a source of stress, suffering, and challenges for them in both worlds, as they cannot escape the authority of Allah, the Exalted, and the consequences of their actions. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A person who feels jealousy should remember that their mindset is in direct conflict with the decree of Allah, the Exalted, who alone decides how worldly blessings are distributed among individuals. As a result, the jealous person believes that Allah, the Exalted, has made a mistake in granting a particular blessing to someone else instead of to them. This belief highlights why jealousy is regarded as a major sin. Instead, a Muslim should concentrate on making the most of the blessings they have received, as prescribed in Islamic teachings, recognizing that the blessings they hold are the best for them, just as the blessings others have been granted are ideally suited for them. This perspective will protect them from the harmful effects of jealousy, such as emotional distress and punishment in this life and the hereafter, and will instead lead them to find peace of mind in both worlds, by achieving a balanced mental and physical state and by appropriately placing everything and everyone in their life.

After discussing the children of Israel, Allah, the Exalted, highlights the importance of adopting strong faith by encouraging the muslims, through the Holy Prophet Muhammad, peace and blessings be upon him, to seek divine knowledge. Chapter 10 Yunus, verse 94:

“So if you are in doubt about that which We have revealed to you, then ask those who have been reading the Scripture before you…”

Generally speaking, this verse does give permission to a muslim to study the previous divine scriptures, the Torah and the Bible, in order to strengthen their faith in Islam, as the original and unedited previous divine scriptures and the Holy Quran have all been revealed by the same Author, Allah, the Exalted. But it is important to note that one can study the previous divine scriptures in order to appreciate the authenticity of the Holy Quran but their focus must always be on learning and acting on the Holy Quran in order to increase their obedience to Allah, the Exalted, by correctly using the blessings they have been granted. This was the behaviour of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. They must avoid adopting a pure academic attitude. The academic mindset is evident in individuals who seek worldly knowledge and engage in research. However, the worldly knowledge acquired by these students does not affect their way of living or their relationship with Allah, the Exalted, or His creation. It remains a purely academic pursuit that does not impact the student's daily life, behavior, or attitude. This phenomenon can also be seen among students of Islamic knowledge. They may become captivated by the information they acquire but struggle to grasp the underlying lessons and morals, resulting in the knowledge failing to shape their character, behavior, and life positively. Consequently, they do not enhance their sincere obedience to Allah, the Exalted, which involves utilizing the blessings they have been given in ways that are pleasing to Him, as outlined in Islamic teachings. Furthermore, their knowledge does not inspire them to uphold the rights of others, the most basic of which is to treat others as they wish to be treated. Engaging with Islamic studies and previous divine scriptures solely from an academic perspective may expand a person's knowledge, but it will not positively influence their character. This renders the knowledge they have gained ineffective. Chapter 62 Al Jumu'ah, verse 5:

“…and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]…”

It is essential to remember that the goal of studying Islamic teachings and the previous divine scriptures should be to enhance one's conduct towards Allah, the Exalted, and towards others. If this improvement does not take place, then they are not following the right path and are in fact straying further off the right course. The one who adopts the correct attitude will strengthen their faith which will encourage them to remain firm on the obedience of Allah, the Exalted, at all times, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 10 Yunus, verse 94:

“…The truth has certainly come to you from your Lord, so never be among the doubters.”

Nurturing a robust faith is essential, as it allows individuals to stay devoted to their obedience to Allah, the Exalted, no matter their situation, whether they are in times of ease or facing challenges. A strong faith is cultivated through understanding and implementing the clear proofs and evidence present in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, results in peace in both this life and the hereafter. Conversely, those who are unaware of Islamic teachings often possess weak faith. Such individuals may disobey Allah,

the Exalted, by misusing the blessings they have received when their desires conflict with His commands, not realizing that placing obedience to Allah, the Exalted, above personal desires brings tranquility in both worlds. Consequently, they may find themselves in a state of mental and physical disarray, losing sight of everything and everyone around them, and inadequately preparing for their accountability on the Day of Judgement. This situation can lead to stress, challenges, and hardships in both worlds, regardless of any worldly pleasures they might experience. If they continue to disobey Allah, the Exalted, they will fail to support their verbal affirmation of faith in Him, with corresponding actions, and as a result, they may depart from this world without their faith. Chapter 10 Yunus, verses 94-95:

"…The truth has certainly come to you from your Lord, so never be among the doubters. And never be of those who deny the signs of Allah and [thus] be among the losers."

It is crucial to understand that faith is akin to a plant that necessitates nourishment through acts of obedience to flourish and persist. Similarly, a plant deprived of essential sustenance, such as sunlight, will wither; likewise, an individual's faith can perish if it is not upheld by acts of obedience.

If one fails to appreciate this truth, then they may well persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, thereby failing to support their verbal declaration of faith in Him with actions. As a result, they may fool themself and others into falsely believing they are muslims when in reality, they are not, as internal faith always

manifests good actions as outlined in Islamic teachings. Chapter 10 Yunus, verse 96:

"Indeed, those upon whom the word of your Lord has come into effect will not believe."

The outcome has been attributed to Allah, the Exalted, as nothing occurs within the universe without His will. But it is obvious that the outcome of failing to believe is a direct result of one's own actions. If one persists on failing to support their verbal declaration of faith in Allah, the Exalted, with actions, then they will not respond positively to any signs, whether the signs found in Islamic teachings, their own lives, the lives of others or within the wider universe, which all point towards the importance of obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings. If they persist on this behaviour, their repentance will not be accepted when they witness their end in this world. Chapter 10 Yunus, verse 97:

"Even if every sign should come to them, until they see the painful punishment."

Chapter 10 Yunus, verse 96:

“Indeed, those upon whom the word of your Lord has come into effect will not believe.”

This also includes those who have chosen to ignore and reject Islamic teachings as it contradicts their worldly desires. As a result, they will persist on misusing the blessings they have been granted. Consequently, every aspect of their lives—family, friends, career, and wealth—will turn into a source of anxiety. If they continue to disobey Allah, the Exalted, they will mistakenly blame their stress on others, such as their relatives. By separating themselves from these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is especially evident among those who consistently misuse the blessings they have been granted, like the wealthy and famous, who, despite indulging in worldly luxuries, still lead miserable lives. If one continues with this behavior, they will fail to recognize this clear sign urging them and those who observe them to improve their character by obeying Allah, the Exalted, by properly utilizing the blessings they have been bestowed, as emphasized in Islamic teachings. Consequently, the punishment they will encounter at the time of their death and in the afterlife will be significantly harsher, and they will not be afforded any further second chances. Chapter 10 Yunus, verse 97:

“Even if every sign should come to them, until they see the painful punishment.”

Allah, the Exalted, reminds people that as long as they sincerely repent before their witness their end in this world, it will be accepted from them, just like it was accepted from the nation of the Holy Prophet Yunus, peace be upon him, when they sincerely repented before they witnessed divine punishment descending on them. Chapter 10 Yunus, verse 98:

"Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time."

True repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not create further issues. It is crucial to make a sincere commitment to avoid committing the same or a similar sin again and to restore any rights that have been violated regarding Allah, the Exalted, and others. Additionally, one should continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings. It is important to note that as the time of death is unknown, one should not be fooled into believing they will sincerely repent right before their death, as repentance of the one who is certain their death has arrived will not be accepted and they will therefore face the consequences of their actions. Chapter 4 An Nisa, verses 17-18:

"The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon [after]. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise.

But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment."

And the one who adopts the misguided attitude of believing they will repent prior to death is mocking the concept of repentance and as a result, they will be taken by death unexpectedly.

After encouraging people to believe in Him and support their verbal declaration of faith in Him with actions, by correctly using the blessings they have been granted as outlined in Islamic teachings, Allah, the Exalted, reminds people that He does not force right guidance on them, as this would defy the purpose of the test of life in this world. Chapter 10 Yunus, verse 99:

"And had your Lord willed, those on earth would have believed - all of them entirely…"

And chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Allah, the Exalted, then reminds the Holy Prophet Muhammad, peace and blessings be upon him, that his duty is not to force guidance on people but to present the truth to them, to become the perfect role model for them and then to leave them to decide their own path in life. Chapter 10 Yunus, verse 99:

“…Then would you compel the people in order that they become believers?”

In general, it is an individual's duty to adequately inform those in their vicinity about the difference between right guidance and misguidance, while also encouraging them to choose the right path in life. Nevertheless, they cannot force anyone to make that decision. Individuals who fail to understand this reality will perpetually experience frustration and disappointment towards those who choose misguidance, and this sense of sorrow may even escalate into depression if they do not comprehend that their role is not to pressure others into selecting the correct path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will respond favorably. Individuals desiring to achieve serenity in both worlds, even if it necessitates opposing their earthly desires, acknowledge that controlling one's desires in this existence is a small concession for the purpose of attaining tranquility in both worlds. Moreover, these individuals comprehend that fulfilling all of one's earthly desires does not lead to inner peace. This is clearly illustrated when one examines the lives of the affluent and renowned.

Even though Allah, the Exalted, does not force right guidance or misguidance on people, none the less, no one can accept and act on their faith thereby obeying Allah, the Exalted, without His mercy. Chapter 10 Yunus, verse 100:

"And it is not for a soul to believe except by permission of Allah…"

This is because the ability, inspiration, knowledge and opportunity to accept and act on faith all come from Allah, the Exalted. Understanding this reality will prevent one from adopting pride in respect to their faith and their good actions. Pride only leads to the destruction of one's faith, efforts and good deeds. Chapter 10 Yunus, verse 100:

"…and He will place defilement upon those who will not use reason."

In addition, the one who fails to use their common sense to conclude that the only One who can provide the perfect code of conduct which leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life is Allah, the Exalted, and fails to observe those who misuse the blessings they have been granted, such as the rich and famous, and how this leads them to countless mental health issues, such as depression, substance addiction and thoughts of suicide, even if they enjoy some worldly luxuries, will ignorantly follow them in their conduct falsely believing peace of mind lies in their behaviour. Chapter 10 Yunus, verse 100:

"…and He will place defilement upon those who will not use reason."

Consequently, every aspect of their life—family, friends, career, and wealth—will turn into a source of stress. If they continue to defy Allah, the Exalted, they will mistakenly blame their stress on others, such as their relatives. By separating themselves from these beneficial influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even thoughts of suicide. This result is evident when one observes those who consistently misuse the blessings they have been granted, like the wealthy and famous, who, despite appearing to relish the luxuries of life, lead miserable lives. To prevent this outcome, one must watch and learn from the decisions of others and the repercussions of those choices, thereby ensuring they remain steadfast in obeying Allah, the Exalted, by wisely utilizing the blessings they have received as outlined in Islamic teachings. Chapter 10 Yunus, verse 101:

“Say, "Observe what is in the heavens and earth." …”

This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this conduct will promote peace in both worlds. Therefore, an individual must adopt and apply Islamic principles for their own advantage, even when these principles may contradict their personal inclinations. They ought to behave like a wise patient who adheres to their physician's medical recommendations, recognizing that such guidance serves their best interests, even if it involves taking unpleasant medications and following a strict dietary plan. Just as this wise patient will achieve optimal mental and physical well-being, similarly, the individual who acknowledges and implements Islamic teachings will also prosper. This is due to the fact that Allah, the Exalted, is the sole entity who possesses the knowledge required to assist a person in attaining a balanced mental and physical condition and to properly arrange all aspects and individuals in their life.

In addition, in order to adopt the right attitude one must appreciate the reality of being held accountable for their actions on Judgement Day. The strength of one’s faith in Judgement Day increases when they reflect on the creation. Chapter 10 Yunus, verse 101:

“Say, "Observe what is in the heavens and earth." …”

Numerous instances of resurrection can be observed throughout the days, months, and years. For instance, Allah, the Exalted, employs rain to revive a lifeless, barren land and enables a dead seed to come to life, providing sustenance for creation. In a similar manner, Allah, the Exalted, has the power to grant life to the human seed, which lies buried in the Earth, just as the dead seed emerges into life. The transformation of the seasons vividly illustrates the concept of resurrection. For example, in winter, the leaves of trees wither and fall, leaving the tree seemingly lifeless. However, in other seasons, the leaves reappear, and the tree is once again vibrant with life. The phenomenon of resurrection is also evident within living bodies, where cells are perpetually dying and regenerating, such as skin cells. Additionally, the sleep-wake cycle of all living beings serves as another illustration of resurrection. Sleep can be likened to a form of death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, then restores a person's soul to them if they are meant to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Furthermore, the Day of Judgement is an event that must happen. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun. If it were

even slightly closer or farther away, it would be uninhabitable. Likewise, the water cycle, which consists of water evaporating from the ocean into the atmosphere and then condensing to create rain, is meticulously balanced to sustain life on Earth. The ground is designed in a way that allows delicate branches and shoots of seeds to break through, providing crops for life, while also being sturdy enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one significant aspect of this world is evidently unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, many people suffer oppression and other hardships yet do not receive their deserved rewards for their endurance. Numerous Muslims who faithfully obey Allah, the Exalted, often encounter various challenges in this world and receive only a fraction of their rewards, while those who blatantly disobey Allah, the Exalted, enjoy worldly luxuries and face minimal issues. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is clearly not the case in this world, which is why it must take place at another time, specifically, the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one of the reasons He does not impose complete punishment in this world is to provide individuals with numerous chances to genuinely repent and amend their actions. He refrains from granting Muslims their full rewards in this life because this world is not Paradise. Moreover, faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would lose its value.

In addition, the fear of total punishment combined with the hope of receiving full rewards in the afterlife motivates individuals to avoid sins and engage in virtuous actions.

For the Day of Recompense to begin, this physical world must come to an end. This is due to the fact that punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until people's actions are finished. This suggests that the material world will eventually come to an end.

Reflecting on this discussion will reinforce one's belief in the Day of Judgement, motivating them to prepare by utilizing the blessings they have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

And chapter 10 Yunus, verse 101:

“Say, "Observe what is in the heavens and earth."…”

But those whose only aim is to fulfil their worldly desires will ignore or reject the reality of their accountability on Judgement Day and the importance of obeying Allah, the Exalted, as this requires them to control their worldly desires thereby correctly using the blessings He has granted them. Chapter 10 Yunus, verse 101:

“…But of no avail will be signs or warners to a people who do not believe.”

In addition, this verse warns those who verbally claim belief in Islam yet fail to support their verbal declaration of faith with actions. If they fail to respond to the reality of their accountability on Judgement Day and the importance of obeying Allah, the Exalted, through actions, the signs of which are clearly evident within the Heavens and the Earth, then they do not possess faith, even if they claim otherwise, as the one who possesses real faith will be positively affected by these signs.

It is essential to understand that in Islamic society, people are judged by their outward appearance, even if it does not reflect their true selves. For example, if a person claims to be a Muslim, society will accept them as such unless they perform a blatant act of disbelief. Nevertheless, in the afterlife, Allah, the Exalted, will judge individuals based on their genuine

inner condition and their external actions. Therefore, one should avoid hypocritical behavior, as it may mislead others in this life, but in the afterlife, they will be the ones misled, as they will be evaluated according to their true inner state, which might be rooted in disbelief. Chapter 2 Al Baqarah, verses 8-9:

“And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.”

And chapter 57 Al Hadid, verses 13-15:

“On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."”

Therefore, those who do not act on their verbal declaration of faith in Islam should not fool themselves into believing they are true Muslims. The truth is that if a person genuinely holds faith in Allah, the Exalted, in their spiritual heart, it will be reflected in their actions in some way. This reality is supported by a Hadith found in Sahih Bukhari, number 52. On the other hand, someone who lacks faith will not show Islam through their deeds, even if they claim to be a Muslim. This mindset should be avoided; otherwise, a person who claims to be Muslim may eventually be exposed as a non-Muslim on the Day of Judgement. This concept is further reinforced by the following verse, which highlights the importance of actions in Islam over a declaration of faith. Islam is demonstrated through one’s actions, by obeying Allah, the Exalted, while faith exists within the spiritual heart. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islam as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

Furthermore, it is essential to embrace the purpose of life in this world by taking responsibility for one's intentions, words, and actions, ensuring that one adopts the correct behavior, as Allah, the Exalted, will hold individuals accountable in both worlds. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If someone does not recognize this truth, they will continue to disobey Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will face both mental and physical instability, they will misplace everything and everyone within their life and ultimately fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they partake in some worldly pleasures. Moreover, a person who does not support their verbal declaration of faith with actions may depart from this world without their faith, as the one who openly defies Allah, the Exalted, risks destroying their faith. It is essential to realize that faith is like a plant that requires nourishment through acts of obedience to thrive and endure. In the same way, a plant deprived of vital resources, such as sunlight, will fade; similarly, a person's faith can diminish and perish if it is not reinforced by acts of obedience. Chapter 10 Yunus, verses 101-102:

“…But of no avail will be signs or warners to a people who do not believe. So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."”

It is essential to recognize that the respite granted by Allah, the Exalted, to individuals is not everlasting. A person who continues to misuse the blessings they have received should not be deceived into thinking that just because they do not experience immediate consequences, or do not see any negative effects, they will escape repercussions altogether. In this life, their mindset will hinder them from attaining a harmonious state of mind and body, leading them to misplace everything and everyone around them. Consequently, aspects of their life, including family, friends, career, and wealth, will become sources of stress. If they continue to defy Allah, the

Exalted, they will mistakenly blame their anxiety on the wrong people and things. By severing these valuable connections, they will only exacerbate their mental health issues, potentially resulting in depression, substance abuse, and even suicidal thoughts. This truth becomes evident when one observes those who persist in misusing the blessings they have received, such as the affluent and famous, even though they appear to indulge in worldly pleasures. If they do not repent and reform their behaviour, their ultimate punishment in this world, their death, and their accountability on the Day of Judgement will catch them unprepared. Chapter 10 Yunus, verse 102:

“So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."”

They will not be granted any more respite to reform their behaviour, even if they declare faith and promise to support their verbal declaration of faith with actions, as this world is the place of actions and the hereafter is the place of accountability, with no second chances. Only those who supported their verbal declaration of faith with actions by correctly using the blessings they had been granted as outlined in Islamic teachings, will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 10 Yunus, verse 103:

“Then We will save our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers.”

The aid of Allah, the Exalted, has been promised to believers, not muslims. Muslims are those who lack Islamic knowledge and instead accept Islam due to their relatives, such as their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…”

As a result of their ignorance of Islamic knowledge, they possess weak faith. Weak faith will cause them to often disobey Allah, the Exalted, by misusing the blessings they have been granted, especially when their desires are contradicted by Islamic teachings, and even if they fulfill the basic obligatory duties. Whereas, the believer accepts Islam based on knowledge derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and as a result, obtains strong faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Due to their strong faith, they will remain steadfast on their obedience of Allah, the Exalted, in both times of ease, by showing patience, and through times of ease, by showing gratitude. Showing gratitude in one's intentions involves acting solely to please Allah, the Exalted. Demonstrating gratitude in one's speech entails either speaking positively or choosing to remain silent. Additionally, expressing gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to further blessings, tranquillity, and success in both this life and the hereafter by fostering a balanced mental and physical state and by properly aligning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience means refraining from complaints in both words and actions while staying steadfast in obeying Allah, the Exalted. It requires a belief that He always selects what is best for them, even if it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, individuals who act rightly in all situations will gain the steadfast support and mercy of Allah, the Exalted. This, in turn, cultivates tranquillity in both worlds by attaining a harmonious mental and physical condition and by appropriately placing everything and everyone in their lives. This advice is referenced in a Hadith found in Sahih Muslim, number 7500. Chapter 10 Yunus, verse 103:

"…Thus, it is an obligation upon Us that We save the believers."

Furthermore, it is crucial to realize that this divine aid does not always match individual desires. Instead, it consistently reflects the infinite wisdom and knowledge of Allah, the Exalted. As a result, this divine aid manifests at the most favorable moments for people and in ways that are most advantageous for them, even if they do not see it initially. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

After explaining the importance of adopting belief in Him and how it leads to divine support and peace of mind in both worlds, Allah, the Exalted, explains the fundamental teaching of belief in Him. Chapter 10 Yunus, verse 104:

“Say, "O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allah…”

It is crucial to keep in mind that false gods, like idols, are not the sole entities a person may worship apart from Allah, the Exalted. In reality, anything that one submits to in defiance of Allah, the Exalted—such as social media, fashion, culture, and individuals—becomes their object of worship. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of people do not worship the Devil; however, they have been accused of doing so because of their obedience to him in the disobedience of Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in the disobedience to Allah, the Exalted, including individuals, social media, fashion, and culture, as this equates to worshipping these entities. If one turns away from their servitude to Allah, the Exalted, they will inevitably become subservient to other influences, such as the things listed earlier. Juggling multiple and unjust masters only leads to stress, as it is impossible to meet everyone's demands due to their unpredictable nature. Just like an employee with several bosses struggles to meet all expectations, those who reject the servitude of Allah, the Exalted, will find themselves burdened by many masters, ultimately losing their peace of mind. Over time, these individuals may face sadness,

isolation, depression, and even thoughts of suicide, as their attempts to satisfy their worldly masters do not bring the fulfillment they seek. This basic truth is clear to everyone, regardless of their educational level. Moreover, worshipping other entities by yielding to them in disobedience to Allah, the Exalted, will not offer any benefit in the afterlife, as these entities will not come to their aid in times of need. Chapter 10 Yunus, verse 104:

“Say, "O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allah; but I worship Allah…"”

The worship of Allah, the Exalted, involves performing good deeds to please Him. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is found in a Hadith in Jami At Tirmidhi, number 3154. Obeying Allah, the Exalted, also means fulfilling the various aspects of the Holy Quran. One must recite the Holy Quran accurately and regularly. It is essential to understand its meaning and sincerely apply its teachings in daily life. Simply reciting it in a language one does not understand is not good enough, as the Holy Quran is not just a text for recitation but a guide. True guidance can only be obtained when one actively implements its principles, much like a map can only lead to a destination when used. Additionally, it should not be used for materialistic aims, where people repeatedly recite certain verses to gain worldly possessions, like a child or a spouse, since the Holy Quran is not a means to fulfill earthly desires. Worldly means have been created to obtain worldly things. Those who faithfully follow its teachings will ensure they achieve a balanced mental and physical state, while effectively managing all areas of their lives in preparation for their accountability on the Day of Judgement. This represents true belief in Allah, the Exalted, and leads to peace of mind in both worlds. Chapter 10 Yunus, verse 104:

“…but I worship Allah, who causes your death. And I have been commanded to be of the believers.”

As Allah, the Exalted, created and has complete authority over life and death, bringing people back to life after they die and holding them accountable is not a challenging task for Him. But if a person rejects or ignores their inevitable accountability then they will persist on misusing the blessings they have been granted. As a result, they will end up with an unstable mental and physical condition, misplacing everything and everyone in their lives. Ultimately, they will be taken by death and confront their final accountability in the hereafter without being prepared.

In addition, since life and death are beyond human control, it indicates that individuals possess limited freedom to operate in this world. Consequently, they ought to utilize the time and resources granted to them wisely, as prescribed by Islamic teachings, to achieve peace of mind in both this life and the hereafter as obtaining peace of mind any other way is beyond their control. Chapter 10 Yunus, verses 104-105:

“…but I worship Allah, who causes your death. And I have been commanded to be of the believers. And [commanded], 'Direct your face toward the religion…”

When one correctly uses the blessings they have been granted as outlined in Islamic teachings in every situation, they will face the direction in life which leads to peace of mind in both worlds. Therefore, it is clear that Islam is a complete code of conduct, which goes beyond a few acts of ritual worship. In fact, Islam affects every situation a person faces and every blessing they interact with. One must therefore not treat Islam like a coat which they put on and take off according to their desires. The one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Chapter 10 Yunus, verse 105:

"And [commanded], 'Direct your face toward the religion, inclining to truth…"

Embracing the truth means recognizing and acting upon the reality that true peace of mind can only be achieved through obedience to Allah, the Exalted, who alone possesses the knowledge on how to attain it in both this world and the next. No matter how advanced a society becomes or how much knowledge it gains in various fields, including the mental and physical aspects of humanity, it is impossible for them to create a code of conduct

that fully aligns with human nature and addresses all the circumstances, conditions, and scenarios that individuals or societies face throughout their lives on Earth. This task is inherently unfeasible, as humanity continues to discover new insights into specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice at both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is in the perfect position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in both worlds. Historical evidence clearly shows that when this divine code of conduct was properly applied in people's lives, it led to an increase in justice and peace in society. Therefore, individuals should accept the divine code of conduct given to them, seeing it as the best option for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who recognizes and follows their doctor's advice, realizing that it is ultimately for their own good, even if it involves taking unpleasant medications and following a strict diet. Chapter 10 Yunus, verses 105-106:

“And [commanded], 'Direct your face toward the religion, inclining to truth and never be of those who associate others with Allah. And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.'"

Associating partners with Allah, the Exalted, involves following influences that contradict His obedience, like social media, fashion, and culture. These influences will lead individuals to misuse the blessings they have been

granted. As a result, every facet of their existence—family, friends, career, and wealth—will become a source of stress. Should they persist in opposing Allah, the Exalted, they may wrongly attribute their anxiety to others, including their relatives. By distancing themselves from these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is clear when one observes the individuals who continually misuse the blessings they have, such as the affluent and renowned, who despite appearing to relish their material wealth, are plagued with mental health issues. Chapter 10 Yunus, verse 106:

“And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.'"

And as Allah, the Exalted, alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants…”

The Holy Prophet Muhammad, peace and blessings be upon him, highlighted the limitless and supreme power of Allah, the Exalted, in a Hadith recorded in Jami At Tirmidhi, number 2516. This Hadith states that the whole of creation cannot assist an individual unless Allah, the Exalted, wills it. Likewise, the entirety of creation cannot inflict harm on someone without the permission of Allah, the Exalted. This signifies that only what Allah, the Exalted, chooses occurs in the universe. It is crucial to understand that this guidance does not suggest one should stop utilizing means, such as medicine; rather, it implies that one can employ these means as they have been created by Allah, the Exalted, but they must recognize that Allah, the Exalted, is the sole decider of all outcomes. For instance, there are many ill individuals who take medicine and recover from their ailments. However, there are others who take medicine and do not get better. This illustrates that another element determines the final result, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The person who comprehends this realizes that anything that impacted them was unavoidable. Likewise, those opportunities that eluded them could never have been acquired. It is crucial to understand that regardless

of the final outcome, even if it contradicts a person's wishes, they should maintain patience and genuinely trust that Allah, the Exalted, has selected what is best for them, even if they cannot see the wisdoms behind the result. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

When one truly comprehends this truth, they cease to depend on creation, realizing that they cannot inherently harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through genuine obedience by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience as outlined in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause one to place their trust in Allah, the Exalted, correctly. It also inspires them to fear only Allah, the Exalted, as they understand that creation cannot harm them without the will of Allah, the Exalted. Recognizing that everything that happens in one’s life and the universe comes from Allah, the Exalted, is part of grasping the Oneness of Allah, the Exalted. When this belief is firmly established in one's spiritual heart, they will only hope in Allah, the Exalted, knowing He is the only One who can assist them. They will submit and obey Allah, the Exalted, in every aspect of their life. In truth, a person obeys another to seek protection from harm or to gain some benefit. Only Allah, the Exalted, can provide this, thus only He is deserving of obedience and worship. If anyone opts for the obedience of another over that of Allah, the Exalted, it indicates they believe that this other can offer them some form of benefit or shield them from harm. This reflects a weakness in their faith. The origin of all occurrences is Allah, the Exalted, so one should solely obey Him. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants…”

It is crucial to understand that obeying someone who promotes the obedience of Allah, the Exalted, is essentially obeying Allah, the Exalted Himself. For instance, this includes obeying the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

The one who understands the supreme authority and control of Allah, the Exalted, over the creation will remain firm on His obedience by correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure they attain a harmonious mental and physical state, effectively organizing all aspects of their lives and adequately preparing for their accountability on the Day of Judgement. As a result, this conduct will lead to tranquility in both worlds. And as Allah, the Exalted, does not demand perfection from people, any sins His obedient servant happens to commit will be forgiven. Chapter 10 Yunus, verses 107-108:

“…And He is the Forgiving, the Merciful. Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul…””

In contrast to numerous other religions and lifestyles, Islam serves as both a religion and a way of life for everyone, without exception. Chapter 10 Yunus, verse 108:

“Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul…””

This highlights the significance of equality in Islam. Islam evaluates individuals based on one key factor: their genuine obedience to Allah, the Exalted. This means utilizing the blessings they have received in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other criteria for assessing people's status, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they lead to racism and division within the community. It is crucial to understand that since a person's intentions are concealed from others, they cannot determine who is superior based on external behaviors. Therefore, they should avoid asserting claims about the status of others or themselves, as only Allah, the Exalted, truly understands the intentions, words, and actions of everyone. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 10 Yunus, verse 108:

"Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul…""

Obeying Allah, the Exalted, by properly using the blessings He has granted a person leads to peace of mind in both this life and the hereafter. Understanding this reality helps prevent arrogance, which can arise when one wrongly thinks that adhering to Islamic teachings is a favor to Allah, the Exalted. Such arrogance can obstruct true submission to Allah, especially when personal desires clash with His commands, ultimately steering them away from the right path. Chapter 10 Yunus, verse 108:

“…so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it…”

Conversely, those who realize that their faith and obedience to Allah, the Exalted, ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain committed to their obedience in both challenging and easy times. In tough circumstances, they will show patience, and in moments of comfort, they will demonstrate gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in speech can be expressed through kind words or silence. Additionally, gratitude in actions involves using the blessings bestowed upon them appropriately, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience entails refraining from complaints in both speech and action, while consistently obeying Allah, the Exalted, with the conviction that He always selects what is best for them, even when it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Consequently, an individual who adopts the right behavior in every circumstance will receive unwavering support and mercy from Allah, the Exalted. This results in peace in both this world and the hereafter through

obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as illustrated in a Hadith found in Sahih Muslim, number 7500.

But those who fail to accept the clear truth of Islam, as it contradicts their worldly desires, will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, every aspect of their lives—relationships, work, and wealth—will turn into a source of stress. If they continue to defy Allah, the Exalted, they might mistakenly blame their anxiety on others. By separating themselves from these beneficial influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even thoughts of suicide. This situation becomes evident when we observe those who consistently misuse their blessings, such as the wealthy and famous, who, despite seeming to enjoy worldly luxuries, are plagued with mental health issues. And as this behavior hinders them from preparing for their accountability on Judgement Day, their punishment in the afterlife will significantly intensify. Chapter 10 Yunus, verse 108:

"…the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it…"

Allah, the Exalted, then reminds people that the duty of the Holy Prophet Muhammad, peace and blessings be upon him, is not to impose guidance upon others, but rather to eloquently present the truth and embody the

ideal role model for them, ultimately allowing them the freedom to choose their own life's journey. Chapter 10 Yunus, verse 108:

"…the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

In essence, it is the responsibility of each individual to properly enlighten those around them regarding the distinction between the right and wrong path in life, while simultaneously encouraging them to pursue the right course in life. However, it is crucial to recognize that one cannot compel another to make such choices. Those who do not grasp this truth will continuously encounter frustration and disappointment towards those who opt for misguidance, and this feeling of sadness may even become despair if they fail to realize that their purpose is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who seek proper guidance will yield positive results. Those yearning for peace in both worlds, even if it requires them to set aside their worldly cravings, recognize that mastering one's desires in this life is a minor sacrifice for the sake of achieving harmony in both worlds. Furthermore, these individuals understand that satisfying every earthly

desire does not equate to true inner peace. This is vividly demonstrated when one reflects on the lives of the wealthy and famous.

Irrespective of how the wider society acts, one must remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, as this alone leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 10 Yunus, verse 109:

“And follow what is revealed to you…”

Generally speaking, one must exercise caution and refrain from uncritically following the crowd, for the dominant behavior in society often results in disobedience to Allah, the Exalted. When individuals observe the majority of society neglecting Islamic principles, they may mistakenly believe that the actions of the majority are justified and thus follow them without engaging in critical thought. However, it is essential to understand that the majority perspective is not always correct. History has shown us that the prevailing opinion or belief can be proven erroneous with the advent of new evidence and insights, much like the once widely accepted notion that the Earth was flat. It is imperative to avoid the tendency to behave like sheep, mindlessly conforming to the views of the majority, as this frequently leads to misguided decisions in both worldly and spiritual worlds. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, people should use the reasoning and intellect they possess to evaluate each situation based on knowledge and evidence. This enables them to make informed decisions, even if those decisions contrast with the prevailing opinions of the majority. In fact, Islam firmly denounces the act of blindly following others even in religious matters for this reason, and therefore, it encourages Muslims to study and implement Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

But as avoiding the majority opinion within society and remaining firm on the obedience of Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings, often contradicts one’s desires, patience is required until one obtains the peace of mind they are promised in both worlds. Chapter 10 Yunus, verse 109:

“…and be patient until Allah will judge. And He is the best of judges.”

In order to remain firm on one’s obedience to Allah, the Exalted, they must adopt strong faith. A strong faith is crucial to maintain, as it allows individuals to stay committed to obeying Allah, the Exalted, in all situations, whether in times of ease or hardship. This strong faith is cultivated through the study and application of the clear proofs and evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which show that genuine obedience to Allah, the Exalted, brings peace in both worlds. Conversely, those who ignore Islamic teachings often develop a weak faith. Such individuals are more likely to oppose Allah, the Exalted, when their desires conflict, as they do not realize that surrendering their desires to obey Allah, the Exalted, results in tranquility in both worlds. Therefore, it is vital to achieve certainty of faith by gaining and applying Islamic knowledge, ensuring that one remains steadfast in their obedience to Allah, the Exalted, at all times. This involves the proper use of the blessings one has received, as described in Islamic teachings. By doing this, they will attain peace of mind in both worlds, through achieving a balanced mental and physical state while effectively prioritizing everyone and everything in their lives.

Thus, an individual must embrace and act upon Islamic teachings for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical

conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person encounters in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one accurately places everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind their prescribed medications and thus trust their doctor without question, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its truth through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole ruler of people's spiritual hearts, the abode of peace of mind, He alone determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 10 Yunus, verse 109:

“…and be patient until Allah will judge. And He is the best of judges.”

It is evident that Allah, the Exalted, will grant peace of mind solely to those who utilize the blessings He has bestowed upon them in accordance with Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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